

AMERICAN ASSOCIATION FOR THE
STUDY and CURE of INEBRIETY.



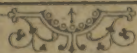
❁ PROCEEDINGS ❁
OF A
Complimentary Dinner

GIVEN TO

DR. JOSEPH FARRISH

OF

BURLINGTON, N. J.



401.



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BY THE

American Association for the Study and Cure of Inebriety,
with a Sketch of his Life by Col. Shipman, etc., etc.

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NOTE.

The complimentary dinner given to Dr. Joseph Parrish, in honor of the seventy-first anniversary of his birthday, by the American Association for the Study and Cure of Inebriety, has attracted so much inquiry as to demand a separate issue of the proceedings. To this is added an appreciative sketch of Dr. Parrish by Col. Shipman, late editor of the *Louisville Courier*. As a chapter in the early history of the development and literature of inebriety we are confident it will occupy a most important place in the future.

T. D. C.

NINETEENTH ANNUAL MEETING OF THE
AMERICAN ASSOCIATION FOR THE STUDY
AND CURE OF INEBRIETY—COMPLIMEN-
TARY DINNER TO THE PRESIDENT—
SPEECHES, ETC.

The Association is indebted to the Executive Committee for making this occasion most memorable in its history. In connection with the annual meeting a complimentary dinner was given the president, Dr. Parrish, at his home, Burlington, New Jersey, November 11, 1889.

The hearty responses and warm congratulatory letters received in reply to the many invitations sent to the leading medical men of the country were very complimentary to Dr. Parrish, and also to our Association. It clearly indicated that our society and its work were regarded with great interest and sympathy by the leaders of the profession.

The president, Dr. Parrish, occupied the chair, and welcomed the Association in most touching words of sympathy. He referred to those who had been with us so long, now gone forever, and their influence and work, and the change of public sentiment regarding the disease of inebriety, and the need of more concentrated, earnest effort to rouse up public interest in the scientific study of the inebriate and his malady; and, in closing, said: "I am reminded that I can not hope to meet with you many more times, but it will ever be a source of the greatest pleasure and satisfaction to feel that this work will go on with renewed vigor and interest in your hands."

The present officers of the Association were re-elected for the ensuing year. Dr. Bradner, chairman of Committee "on Nostrums, Proprietary Medicines, and New Drugs," read a report, which was accepted, and the committee continued for another year.

Several papers were presented and read by title, after

which the society adjourned to attend the complimentary dinner.

A large concourse of people assembled in the parlors of Dr. Parrish's house, and Dr. Day, vice-president, was called to preside. After prayer by Rev. Dr. Porter, Dr. Day spoke as follows :

Dr. Parrish : A few of your many friends have called on you to offer their congratulations on this your seventy-first birthday. You have passed the usual allotment of man's span of life, but we greet you with the hope that your life may be lengthened through many more years of usefulness to bless mankind. Quite a generation ago, when I was struggling almost alone with the problem how to establish and conduct an institution for the alleviation and treatment of a class the most unfortunate of our race, I well remember the words of encouragement you gave me, and I also found you imbued with the same ideas as myself, that something should be done for the inebriate in the way of institutional treatment.

Heretofore the intemperate for ages, yes, extending back into the prehistoric period, were considered persons possessed of demons, and the soul was consigned to chains and darkness forever. But there were those, and you, my dear Doctor, amongst the first, who touched the wand of science, and the sun of a newer and purer idea sprung forth, the light of which has shone around the world, and now there are established institutions for the humane and scientific treatment of inebriety in almost every enlightened nation of the earth. The Antipodes respond to the new and glorious idea, and the sunlight, in its course around the world, doesn't grow dim over any civilized people who do not recognize the truth you less than a generation ago promulgated.

No one has done more than yourself to elucidate by scientific treatise on alcoholism the fact that most cases of inebriety are a sequence of diseased organism rather than moral depravity. Now, the best thinkers in Europe and in our own country (more particularly the medical profession) are almost unanimous in response to your suggestions, and

are now dealing with these cases in a practical way. We now have professional men, co-workers with us, such as Drs. Kerr, Carpenter, and a multitude of others in the old world, while in the new we have Drs. Crothers, Mason, and a host of true-hearted men devoted to this cause. Our co-workers, Dr. Willard Parker of New York, and Dr. T. L. Mason of Brooklyn, and other great and good men, have gone to their reward, who were at first with us in this noble and humane work.

And now, my dear friend, we must ourselves own that we are nearing the end. I am three years only behind yourself. I feel that what little I have done for the cause during the last thirty-three years is only laid up for the future to improve upon. What little has been written by me is not entirely for this generation, but for the future. What you have written will be for the centuries as well as for the near future; your reward will not come in this world, but we trust for the future. A hope is all we can now entertain. May your future years be full of peace and satisfaction, with the thought that you have labored for and "loved your fellow-man," and, no doubt, when the Angel of Peace comes, surrounded by a halo of light, with the names of "those whom love of God had blessed," your name will lead all the rest.

"Count not thy life by calendars ; for
Years shall pass thee by, unheeded, whilst an hour —
Some little fleeting hour, too quickly past —
May stamp itself so deeply on thy brain,
Thy latest years shall live upon its joy.
His life is longest, not whose boneless gums, .
Sunk eyes, wan cheeks, and snow-white hairs bespeak
Life's limits ; no ! but he whose memory
Is thickest set with those delicious scenes
'Tis sweet to ponder o'er when even falls."

Dr. L. D. Mason, the second vice-president, was introduced, who spoke as follows :

It is our special privilege to speak of the relation of Dr. Joseph Parrish to that cause in which we all have a common interest, and in which he has been so prominent and useful

— and incidentally of the cause itself. My first acquaintance with Dr. Parrish was at a meeting held to organize "*The American Association for the Cure of Inebriates*," at the rooms of "The Young Men's Christian Association" in New York City, Nov. 29, 1870. He then acted as secretary of that meeting, and was the most energetic member of the organization and the originator of the whole movement; he has since then been elected to nearly all the offices in the gift of the association, and has proved himself a most valuable member in all those relations, and now fills, as he has for some time past, the office of president.

Not only his early identification with the movement, but his sincerity and fidelity to his convictions, are worthy of remark. He believed the assertion of Dr. Benjamin Rush, made one hundred years before, that "*inebriety was a disease and required special hospitals for its treatment*," and he also believed what Dr. Valentine Mott said, "that you might as well try to treat a *broken leg* by preaching to the patient as to cure an *inebriate* by moral persuasion alone."

Drs. Rush and Mott had strongly marked individuality and followed independent lines of thought, based on *common sense*. They were what we call "original thinkers"; would there were more men to-day like them brave enough to assert their convictions and "knowing dare to maintain them." Fortunately for our cause Dr. Parrish possessed this characteristic — he had the "courage of his convictions"; these were the result of his careful, conscientious, and scientific consideration of the facts before him. They were the results of conclusions deliberately formed, hence his constancy. Others came from curiosity or some superficial motive, looked in upon us and departed. "They are not with us, because they were not of us." The seed was good, but it fell on stony ground, and having no root, perished.

What has Dr. Parrish seen, and what does he now behold? He saw a cause apparently insignificant, the subject of marked indifference, willful ignorance, and even ridicule, *now* firmly established as a scientific fact. He now sees special hospitals

throughout the land for the treatment of alcoholism as a *Disease*. In England, where in company with a fellow member of our society he testified in 1872 before a "select committee of the House of Commons" and gave his testimony before an almost skeptical audience, a few years later, in 1885, returning, he finds on English soil reputable institutions under the best of medical care, and he is dined and feted, and his labors duly recognized; later still he rejoices to know there is being held in London, July 1887, a "congress" of all nations — England and her colonies, Germany, Austria, America, Russia, France, and the lesser nationalities — it is called an "International Congress of Inebriety," and the whole scientific world with "bated breath" listen to what *American* experts have to say on the subject of inebriety. There is no indifference *more*, the scientific mind is *anxious* and thoroughly aroused; *at last* it has struck the trail of truth, and henceforth it will follow where that path leads. Other "congresses" succeeded this one, and an "International Congress on Alcoholism" was held in Paris, July 20, 1889. At the latter a special committee, Drs. Motet, Duvetier, and Petitlan advocated the establishment of special asylums for the treatment of chronic alcoholics, thus ratifying and endorsing the action of the "Congress of Brussels", when similar resolutions were passed, in 1881. This congress was for the consideration of "Nervous and Mental Maladies", alcoholism being incidentally considered. The *literature* of inebriety has not failed to keep pace with the advancement of general knowledge on this all important subject. Dr. Parish has added many papers of value to it, and the results of his investigation appeared in a work on inebriety published in 1885. He has seen a *Journal* published in the interests of inebriety, as an organ of this association under the editorship of one of our most prominent members, attain and maintain a marked position in the fields of journalism, as well as much matter also of interest issued from the "American press" on this subject.

The *medical literature* of other countries includes the names of Richardson, Carpenter, Kerr, Peddie, Brodie, Cameron of England and Scotland, and last but not least the English pioneers Dr. Donald Dalrymple and Dr. Stephen Alford, Magnan, Beaumetz, and others of France, Baer and Binz of Prussia, Magnus Huss of Sweden, Petithan of Switzerland, Lentz of Belgium, Kowalevsky of Russia, as well as many others of more or less note, who have added greatly to the clinical history, "Therapeutics," "Pathology," and "Medical Jurisprudence" of Inebriety. Dr. Norman Kerr and Prof. Kowalevsky have written valuable and exhaustive treatises on the subject of inebriety. *Special societies* have been formed for "The Study and Cure of Inebriety" and other societies not especially formed for the consideration of the subject are willing and anxious to admit it as a matter to be discussed before their members. Médico-legal societies have evinced a special interest, and the medico-legal society of New York not long since gave an evening or more to the consideration of this topic, soliciting experts in this branch to testify and give their views and experience.

"The Pathological Society of London," over whose deliberations Sir James Paget presided, devoted an entire week of its sessions last winter to the consideration of the "Pathological Effects of Alcohol." *Foreign societies* have recognized and have extended their honors to American specialists in this branch of medicine. Dr. Parrish *now* sees medical journals, who a comparatively few years ago ignored the subject of inebriety, gladly welcome it to their columns. Also physicians who refused to acknowledge the causative relation of inebriety to disease *now* recognize it as an important factor, not only in the etiology of many diseases, either as a direct cause or as a complication, but also itself originating from certain diseased conditions, which precede its special manifestations.

The public mind now appreciates the fact, at least in some measure, that "inebriety" is a term which covers a host of diseases resulting from alcohol, especially its action on the

nervous system as in chronic alcoholism, acute alcoholic delirium, alcoholic dementia, alcoholic neuritis, alcoholic paralysis and dipsomania, including oftentimes with these the especial deteriorating effects of alcohol on the glandular, circulatory, and respiratory system.

Inebriety, it is seen, also not infrequently results from involuntary causes as preceding *disease* or *injury*, and *more especially* from an *inherited tendency* that may be truly called an "inebriate diathesis," and that the inebriate under these conditions is not a *voluntary* sufferer, *volition* under these circumstances being excluded, his *inebriety being but the active manifestation of a certain diseased condition which lies at the root of and is the cause of his inebriety*.

The fact is appreciated that inebriety and its consequences are but the eruption of the volcano, and like the subterranean causes of the volcanic disturbance, the inebriety has its causes concealed and behind it. *Prometheus chained to the rock* was not more impotent than the *inebriate* chained to his habit. The fact is being appreciated that intelligent medical aid can alone break these fetters, strengthen the impaired will power, and restore the inebriate to his friends and to his social position.

Twenty years ago *legislation* was practically indifferent to the inebriate except as a criminal, but now, in proportion as a legislator is intelligent, just in that degree does he accept the "disease doctrine" of inebriety and recognize the inebriate as a diseased person. Within a few days I have communicated with a member of the legislature of Louisiana, who is preparing a bill for the cure, not the punishment, of inebriates. A few days later a prominent member of the South Carolina legislature wrote me stating that he was drafting a bill for a similar purpose. Canada, the British provinces, Continental Europe, every scientific center is moved with the question: "What shall we do with the inebriate?" How shall we solve this great social problem?

Three classes of society bitterly oppose the solution of the question on the disease basis: the *moralists* on the one

hand, who claim that we are endeavoring to substitute *disease* for *sin* and *immorality*; the *lawyers*, who assert that the inebriate is *responsible* for his acts, which are voluntary, and last, but not least, the *liquor-dealers*, who are opposed to such doctrine, because it may involve a direct tax upon them. Thus fanaticism and ignorance, pedantry and avarice, have endeavored to stay the progress of reform. But moral measures and punitive laws have failed to cure the inebriate; intelligent persons see that these measures have no therapeutic value. From all sides the disease doctrine is meeting with acceptance. For twenty years or longer it has been before the community; its application has resulted in the cure of from 30 to 40 per cent. of the inebriates submitted to it, and that under *the most disadvantageous circumstances* it is now an accepted scientific fact that "*inebriety is a disease*." With this view of the question let us "call things by their right names". The inebriate is a sick man, and the place where he is to be healed is not a *home* or a *retreat*.

These names lead to confusion and misinterpret the object which these institutions have in view. Let us use plain English and call these institutions "*Hospitals* for the cure of inebriety or chronic alcoholism," if the latter term is preferred.

Those who have control of these institutions should be regularly educated physicians, especially qualified for the work. The time has passed when clergymen without a parish, or general practitioners without a practice, can as a last resort attempt to make a living by *endeavoring* to cure the inebriate. We also include "reformed inebriates". We do not believe that "reformed inebriates" have any special qualifications that should place them at the head of inebriate asylums; indeed, we believe they are especially disqualified for such a position, which is one that would severely tax a person who possessed a healthy, vigorous, normal constitution, in addition to special qualifications for the work.

You who minister in "holy things," think not we are come to amend, misinterpret, or destroy the moral law, nor to

frame an excuse for immorality, nor to shield a wilful sinner from divine justice; we have no such mission.

But the days of demonism and of witchcraft, the days of Chrysostom, Tertullian, and of Cotton Mather have passed away. Every lunatic, hysterical person, or epileptic is not now "possessed of a devil," nor is every feeble-minded and silly old woman "a witen." Before you "cast the first stone" we ask you not to condemn the inebriate as a sinner, because an inebriate, but lead your unfortunate brother to an institution, where his diseased body and enfeebled intellect can be restored; where, clothed and in his right mind he can receive *intelligently* your spiritual instruction and encouragement. And you, who make, amend, and enforce the law, protectors of our persons, our property, our liberty, and our privileges, do not think that because we may plead at times the "irresponsibility of the inebriate," that we therefore would set aside all human law. Nay, we appeal to the higher, yet unwritten law, the law of simple *justice*, for is it right to sentence and punish an irresponsible person, who is feeble minded, or a lunatic? — and that the inebriate is not unfrequently one or the other, and that his career often ends in the lunatic asylum is a fact abundantly shown and proven beyond dispute. We simply ask you in all such cases to listen to the evidence, consider the previous life and manner of the accused, not alone under the light of medical testimony, but from investigation of the evidence before you based on common sense, and then deal with the inebriate *as practically an insane person* if the testimony sustains the plea of "*non compos mentis*." And what shall we say to you, my brother physicians? American physicians originated the thought that inebriety was a disease, and that finally was materialized into the asylums and homes for inebriates that now are found in almost every scientific center. Shall American physicians fail to sustain and endorse those who were the pioneers in this movement? Are you ashamed to follow in the footsteps of Benjamin Rush, Valentine Mott, John W. Francis, and a host of medical men who in more modern times included in

their number the best and noblest names of the day? To all political economists, to all statesmen, we would say, behold the only practical and satisfactory solution of the great question, How shall we control the inebriate? Not by punitive laws, but by proper legislation. Put the brand of mental and physical *disease* and consequent irresponsibility upon the inebriate and enact laws for the control of inebriates and provide proper institutions, where they can be treated, just as you now do for the insane, with such modifications as the circumstances may demand. This is your especial duty.

Whatever beneficial effect restrictive legislation may have on a community, *it cannot cure the inebriate*. Special laws are required for his control and treatment. New York State and Connecticut have such laws, based on the fact that the inebriate is a diseased person, not a criminal. England and her colonies have within a few years enacted similar laws in behalf of the inebriate, and we believe the time is not far distant when every civilized community will have its special laws for the control and treatment of the "*Inebriate as a diseased person.*"

Physicians, sanitarians, scientists, bacteriologists, you who meet to consider causes that are detrimental to the public health and destructive to human life, do not, we implore you, *eliminate* from your learned councils the consideration of a destructive agency so potent for evil as alcohol; but while you diligently search the slums and sinks of great cities, polluted water supplies, and the excretions of the living or the tissues and fluids of the dead for disease germs, do not forget that while cholera and the eruptive and continued fevers have slain their thousands, alcohol has slain its *tens of thousands*; while these appear as epidemics, *alcohol* is constant in its destructive effects:

It does not often fall to the lot of a reformer or one who endeavors to establish a principle or fact, to live to see that principle or fact accepted and established beyond a peradventure or a doubt. Dr. Parrish can do this. At the latter part of a long and useful career he can take a retro-

spective glance over the "battlefield of life" and say: "I have waged a warfare, and established a principle. And when I have been 'gathered to my fathers' my name and the name of my confrères will be handed down for generations to come as the pioneers of a reform conferred upon society, a *practical* and *safe* solution of the great question that has agitated the minds of physicians, legislators, and all social economists from time immemorial: 'How shall we deal with the inebriate?'"

And now, Dr. Parrish, accept the sincere congratulations of your associates, over whom you have presided so many years. Your life has been a busy one in many departments of knowledge and duty. But in none have you attained or will you attain more eminent success, than in the part you have taken in establishing the fact, laid down in the creed of our association: "*Inebriety is a disease; it is curable in the same sense as other diseases are curable.*"

But as we write, memories crowd upon us, and the shadowy past is full of familiar faces—Turner, Mason, Dodge, Parker, Willetts—all names associated with our early work.

There is on the part of the younger members of this association a desire to cling to these names, as we could not easily forget them if we would, nor willingly let their memory die. We especially recall that earnest pioneer of our principles, the late Dr. J. Edward Turner, who, as he stated, devoted fifty years of his life, practically his whole life, demonstrating that inebriety was a disease, and founding, Sept. 24, 1858, as a means for its cure, *the first inebriate asylum established not only in this country but in the world.* He was engaged, at the time of his death, in endeavoring to wrest from illegitimate seizure the asylum to whose interest he had devoted his whole life, and also in founding a "Woman's National Hospital" for the treatment of alcoholism and the opium habit, writing in his unbounded faith over its yet unerected portals—

"Neither are our hopes buried in the dust,
Nor our faith darkened into night."

Dr. Turner was the St. Paul of our gospel. We use the word in no sacrilegious sense, for is it not "good news" to the chronic inebriate that his disease may be cured? and was not *our* Dr. Turner similar to the great apostle in his "journeyings oft," his trials, rebuffs, disappointments, and in his final success? for he saw the principle he advocated at last firmly established before he was called away from this field of duty. He has labored, and we have literally entered into his labors. There is an inspiration in the life of such a man. Fellow associates, as death lessens our numbers, let us stand shoulder to shoulder, rallying around the standard of our principles. Let us be faithful to the trust that these pioneers in the work have bequeathed to us, saying with the soldiers of the first empire: "The Old Guard dies, but never surrenders!" and let the presence to-day of one who embodies in his life work so *illustriously* the principles on which this association is founded, animate us to further and greater efforts in a field so important to the commonwealth, so full of great results; and may we, directed and strengthened by the memory of those faithful exemplars that have gone before —

So live that when our summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
We go not, like the quarry-slave, at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach our grave
Like one that wraps the drapery of his couch
About him and lies down to pleasant dreams."

Dr. Crothers, secretary of the association, remarked as follows: On the 29th of November, 1870, in the parlors of the Young Men's Christian Association at New York City, a small company of gentlemen formed themselves into an association. The following preamble and declaration of principles were adopted as explaining their object and work.

WHEREAS the American Association for the study and cure of inebriety, having met and considered important essays on the various relations of inebriety to individuals, to society, and to the law, and having seriously determined to use their influence in all suitable ways to create a public senti-

ment and jurisprudence, which shall co-operate with true methods for the recovery of inebriates, do make the following declaration of their principles.

1. Intemperance is a disease.
2. It is curable as other diseases are.
3. Its primary cause is a constitutional susceptibility to the alcoholic impression.
4. This constitutional tendency may be inherited or acquired.
5. Alcohol has its true place in the arts and science. It is valuable as a remedy, and like other remedies may be abused. In excessive quantity, it is a poison and always acts as such when it produces inebriety.
6. All methods hitherto employed, having proved insufficient for the cure of inebriates, the establishment of asylums for such a purpose is the great demand of the age.
7. Every large city should have its local and temporary home for inebriates, and every State one or more asylums for the treatment and cure of such persons.
8. The law should recognize intemperance as a disease, and provide other means for its management than fines, station houses, and jails.

This was published, and would have passed all unnoticed in the current march of events, had it not been for the heresy hunters of the religious press. They discovered danger signals in these declarations, and opened fire with the result of giving them permanency and rapid growth among the great truths of the world. It was the old, old story of opposition and denial which greets every advance of science and truth. Dr. Parrish was the target of this first battle. He was credited with being the first to offer such an explanation, and for a long time the impression prevailed, that to silence him was to end this theory forever.

This group of earnest men on that November morning nearly a quarter of a century ago, who made this record of their principles, were all unconsciously building another step on the great altar stairs leading up to a higher plane of human activity. We are just beginning to see faint outlines, as through a glass darkly, of this great new realm of scientific research; we are just beginning to realize that this really wonderful statement of truths so far beyond that day and generation, like a burst of inspiration, or a rift in the clouds through which the blue vault beyond appears, was one of those rare events of the century. Our honored guest was

the author of these statements, and, as the noted Dr. Rush seventy years before affirmed that inebriety was a disease and should be treated in special hospitals, these declarations of Dr. Parrish represented the slow advance of seventy years. Simply another statement of the new continent that had come into the horizon of science. For over two thousand years, pioneer explorers had seen this continent, but Dr. Rush was the first to land on its shores for a brief moment. Then a long interval of silence, and finally Dr. Parrish landed, and the first work of exploration began. This declaration of principles is an outlined statement of the geographical features of the country. The enthusiastic Dr. Turner who organized the asylum at Binghamton, and our honored Dr. Day, Drs. T. L. and L. D. Mason, Rev. John Willetts, and a few others, were all cotemporary workers who landed on the same shores, and following the lines laid down by these principles have gone far inland, leaving imperishable records of their work.

Many grand and heroic men have gone far into the mystery and desolation of the polar regions in the effort to reach the pole. The drink problem of to-day is more of a mystery than the geography of the poles. Five hundred thousand men dying every year, sorrow, loss, and misery that can not be computed by figures or expressed in words.

Every remedy proposed by church or state fails. All the theories of what it is and how it exists fail when seen in the light of science. Sound and noble men in church and state have thrown away their lives in efforts to solve this mystery, and now a political party like the old crusaders are gathering their forces and pressing on to the rescue. As in the march towards the pole, the most exact use of and recognition of means and physical forces are absolutely essential to secure the slightest measure of success. So this mystery must be solved by a study of the forces and laws which govern and enter into the progress and development of every human life. From a recognition of these forces, and the application of this knowledge, we shall find the means

and remedies for this evil. To-day a little band of explorers represented in nearly every country of the world, with our honored guest at the head, have crossed the frontiers into the *realms of heredity*. Here we are confronted with the facts of transmitted tendencies, of physical and psychical forces that came on down from the generations back. The sum total of the tides of passions, of the waves of evil, the ignorance, the neglect, the sorrows and wrongs that have passed long ago but left their mark on the ages to come. Here we are to read the geological revolutions and evolutions of the human brain, and trace its effects in the abnormalities of the inebriate.

We have come to the great *realm of environment* — of the forces of education, of ignorance, of food, of climate, of soil, of sunlight, of labor, of social influences, and many other forces which surround us on all sides, whose influences are likewise traceable all along the death march of the inebriate.

We have passed into *another realm of inquiry* — the *nature and effects of alcohol*. As we press on up this road of research, we are startled to realize that we have *no* accurate knowledge of alcohol, and no clear conception of its effects on the delicate nerve cells and tissue of the brain. Alcohol is a composite and a name for an almost infinite variety of chemical combinations, whose effects may vary like the colors of the clouds. The most minute chemical research, the most exact pathological scrutiny, only reveal wider realms of truth inviting further study, until even the imagination pales and grows weary in the attempt to grasp the facts.

We ascend a little and are confronted by the higher forces that are vaguely expressed by the term psychical; forces that hold nations, societies, and human conduct in the aggregate within bands and limits which it cannot pass; forces that control communities and regulate the march of humanity; forces of evolution and dissolution, that are as silent and powerful as the motion of the stars; forces that throw out great armies of inebriates to be wrecked on the shores, and forces that send other armies on to the haven of successful life.

Another realm comes up nearer us — the field of practical asylum care. From our knowledge, limited as it is, we can see wide ranges of possibilities that are scarcely conceived of yet.

There are over one hundred asylums in operation in the world to-day, working at this problem from all sides. Every one of them are conscious that their best efforts are as nothing compared with the practical attainments of the next century. Like the old Northman, we who are engaged in practical asylum work have just landed on the shores of this new continent. We have just seen the rich lands and mountain ranges, full of wealth and possibilities for the prevention and cure of inebriety.

These are some of the great outlying continents that loom up before us, shrouded in the most fascinating mysteries — mysteries that are to be solved and made clear in the future ; realms for exploration, awaiting and inviting the discoverer ; realms for the grandest triumphs that are possible for human effort to attain. The marvelous power of electricity, and the most fascinating efforts to harness it down to the service of man, are insignificant compared with a knowledge of brain growth and evolution, and the laws which control its highest development, and the laws of dissolution, which control its destruction with equal certainty. The world is a vast storehouse of unused forces, and it is the divinity of humanity to discover and apply them to the grand march of life.

Inebriety is a dissolution that is governed by laws and forces that move with the same certainty and exactness of the motions of the planets. Our work is to discover these laws and forces, and get possession of the means of cure and prevention and apply them to check the inebriate's downward march. Our work is to change the current back at the fountain head, to stay the pollution of the springs of life, to halt this great army of inebriates that are marching on to death.

A quarter of a century ago, when Dr. Parrish wrote this declaration of principles we have mentioned, not a dozen

men in the world were willing to defend them. To-day five large medical societies — four in Europe and our own society — have made them the corner stone of their work. Some of the great medical and scientific men in the world support and endorse them enthusiastically.

This is triumph enough for one lifetime. The song of the poet may die away in the progress of the centuries; the work and memory of the inventor will be forgotten, as science marches on beyond. But he who lays down great principles that are fixed and eternal, has won an imperishable place among the world's benefactors that cannot be forgotten.

Our meeting to-day is to grasp hands once more with our honored president, and not by extravagant laudations or high-sounding words bow down before him. But with the warmest greetings and our personal presence assure him that we are still pressing along the lines he marked out a quarter of a century ago. The little we have attained compared with the boundless wealth of truth awaiting development, creates humility rather than pride. The highest pleasure of the scientist is in the triumph and endorsement of the truth he has advocated. The keenest pleasure we can share with our honored president to-day comes from the fact that the truths he urged against bitter opposition have at last been recognized, and are fast becoming the great principles of science. Our work has been right, and although yet doubted, denied, and sneered at, is fast becoming recognized. We thank God and take courage, "that where our vanguard rests to-day the rear shall rest to-morrow."

For years we have met our honored president, in the storms and sunshine. Over and over again we have met the stings and arrows of contradiction and opposition from without, and our impatient spirits urged for battle, but his counsel was ever for more faith and patience in the final triumph of the truth. He was right.

The tide of truth comes up always
Though we may stand in sorrow,
And our lone barque aground to-day
Shall float again to-morrow.

As secretary of our association, whose members are scattered in nearly every State of the Union, and whose honorary members abroad comprise some of the great scientists of the world, and also to in some measure express the feeling of our members in China, India, and Australia, I offer the following preamble and resolution :

WHEREAS, In the Providence of God we are permitted to meet our honored President, Dr. Joseph Parrish, on the occasion of the seventy first anniversary of his birth, and mingle our personal congratulations with those of his numerous friends; therefore be it

Resolved, That in the name of our Association, whose members are scattered in almost every clime of the world, we extend our warmest greetings and most sincere hopes that many more anniversaries of his life may follow, that we shall have the benefit of his counsel and the cheer of his presence far down into the future.

Resolved, That as a pioneer in this great "dark continent" of humanitarian effort we recognize his work and its imperishable value, and we send him our most hearty thanks and assurances that he has built a monument that will serve as a guide for us and others long after we have all passed away.

Resolved, That his personal efforts on behalf of our Association, and writings on the subject of inebriety, have given an impetus to the work which will be felt in the long centuries. And we most earnestly desire to make this public record of our indebtedness to him and the obligations of science, for his most earnest and persistent labors to secure the full recognition of the fact of the disease of inebriety and its curability in asylums.

Resolved, That a copy of this be published in the *Journal of Inebriety* and be placed in the minutes of our Association as a permanent record of united sentiment and feelings of deep personal regard.

The resolutions were adopted unanimously.

Dr. C. H. Shepard of Brooklyn, N. Y., was called upon, and remarked :

It is well for us to meet to-day in honor of one who has devoted the best years of his life to an earnest endeavor to ameliorate the condition of his fellow men and save what he could from the wrecks of inebriate humanity.

To one who lives in the brighter light of to-day the dark veil that shaded this subject forty years ago seems almost incomprehensible. At that time but few minds appreciated the true position of the inebriate, and even now, in the thought of most of the laity, this disease is looked upon

and treated as a vice ; consequently, there are administered large doses of good moral counsel, which in the great majority of cases has but little or no effect. It was given to the trained mind of the medical expert, however, to discern the true situation and recognize the symptoms of disease as such cases presented themselves.

Among the few who did so recognize these truths, the name of Dr. Joseph Parrish is eminent, as has been well attested by his life work and also by the result of his summons for examination before the committee of the English Parliament in the year 1872.

The inebriate asylum of to-day is the foremost step in the right direction. Here the invalid is treated according to the best experience and in the light of our present knowledge. Those who are conducting these institutions are to be commended as most worthy, for they necessarily work under many disadvantages. One of these is the want of a crystallized public opinion to encourage and sustain them in what they have already accomplished, as well as the more radical measures they would gladly adopt. With the progress of knowledge on this subject the advance will surely be more satisfactory.

The treatment of the insane and the criminal, which the eminent philanthropists Howard and Pinel did so much to elevate, has wonderfully improved since their time, and even though there is much yet to be desired, progress is constantly being recorded, while at the same time the sympathies of society are warmly interested therein, and the growth of hospitals for the sick and the insane is such, that in a few years every large city will be well supplied, all of which is very creditable to the better feeling of humanity.

Now, the inebriate is equally deserving, and much more amenable to treatment, for in the one case we can entirely abstract the *cause* of the disease, and unless treatment has been too long delayed, recovery is certain, whereas in the other, the physician is frequently entirely in the dark as to its initiation, and recovery is very uncertain. Society calls

aloud for protection from the consequences of inebriety, and most assuredly should such invalids be protected from themselves.

The model institution is yet to be built — where the patient is isolated from all temptation, and will be retained till cured and strong enough to cope with outside influences — where narcotics shall be entirely banished — where all the appliances of hygienic treatment shall be in perfection — where skill and kindness shall be allied — where ingenuity shall bring all the best of modern appliances to work in subserviency to the one grand end of restorative action.

The nearest approach to such an institution as I have indicated was the New York State Inebriate Asylum, whose unfortunate termination was due to the differences of opinion regarding the question of isolation and reasonable restraint.

For such an ideal we may work, and in the meantime make use of the best appliances we have at hand.

War has its victories and its great generals, but peace has far greater. The great exemplar went about doing good — healing the sick and restoring the blind. Is not the inebriate both sick and blind? and he who labors in that field does the Master's work. If perchance but one out of many is saved, more than one broken heart is bound up thereby and a step is taken in progress toward the healing of the nation. All honor then to Dr. Joseph Parrish, who has earned right royally the title of a great general in the world's list of heroes in her army of Peace.

Dr. Bradner of Philadelphia remarked :

“ A graceful form, a noble mind,
A pleasant countenance and fair,
A tender heart, sincere and kind,
How sweet, but, oh, how rare !”

It is fitting that a Philadelphia physician should make some remarks on this interesting and memorable occasion, and while it is to be regretted that the pleasant lot had not fallen upon one more worthy and better able, I am

nevertheless proud of the honor, and glad of the opportunity to pay a passing tribute to one long rested from earthly labors, and to bear testimony that his good works have followed him and been kept good, by his son; "one who is, when he is not, to tell that he has been." For nearly a hundred years the medical profession of Philadelphia has been ornamented by the name of Dr. Parrish. If we search the medical history of that great city, we can find no more illustrious name than that of the father of him whom we to-day delight to honor. The strength of his professional powers, the integrity of his personal character, and the kindness of his heart, made him a conspicuous and shining example in life, and will cause his memory to be fondly cherished for ages yet to come. The sons of great men too seldom become or even remain great, themselves, but happily for us, aye, and for future generations, there are exceptions to that rule; and to-day we are witnesses of a most notable exception. "Like father, like son." The greatness and goodness of the historic Dr. Parrish descended to his son, who has kept the grand inheritance not only untarnished, but added new luster to its brightness: and it is our happy privilege to live cotemporary and in close fellowship with this worthy scion of that noble stem. Of such parentage is Dr. Joseph Parrish, president and founder of the American Association for the Study and Care of Inebriety, the pioneer in the humane and scientific treatment of kindred diseases, formerly regarded wholly vicious; the warm-hearted friend of the inebriate, the insane, the idiot, the lame, the halt, and the blind. Where in all our broad land has not his influence reached? Nay, the mighty billows of old ocean could not environ it—Britain even called for his counseling wisdom, and the parliament of that great nation so profited by his advice that thousands of such sufferers have been provided for and their miserable condition ameliorated.

Truly may it now be said, that the sun never sets on those who have been benefited by the life and love labor of our Dr. Parrish. And now, as we refer to the numberless

pages of his writings — the records of his professional career — and contemplate the number of self-despised unfortunates, whose unhappy minds have been alleviated by the kind words and acts, prompted by the big, warm heart of this good man, we are not surprised that he has already passed the period allotted to man. We rejoice, however, in the fact, that he is still with us, and are happy in the hope and reasonable expectation that the powers of his noble mind and the strength of his mighty pen, not yet abated by length of years, may be spared and vouchsafed to us for many years yet to come. It is true that the festivities of this day remind us of the flight of time, and that threescore years and ten and one are already gone since the birth of the American physician whose name is dear to each one of us, and which must stand first among those whose lives have been devoted to our specialty, forever!

*Vivis et vivis, non ad deponendam, sed ad confirmandam opum magnum bonum vite.**

FRANCIS B. LEE, the well-known newspaper correspondent, read the following poem :

TO DR. JOSEPH PARRISH.

As when a stately pine in Arctic plains,
 Sprung from the thankful glebe of northern clime;
 Proud in the sturdy strength of earlier prime,
 Full of rare vigor in its hardy veins,
 Ne'er breaking with the weight of icy chains,
 Bears its snow-covered head to heights sublime, —
 Faithful to honored sires of ancient time
 At last in eventide when Phœbus wanes,
 Is bathed in liquid light, in flowing gold,
 God's own reward to it by his behest,
 I would, oh Master, that thy God enfold
 Thee, thou fair pine, with a light thrice blessed
 Of hope and faith and glories manifold;
 Then give for aye His perfect peace and rest.

* You live! and you live not for the laying aside of the great good work of your life, but that it may be firmly established.

REMARKS BY DR. PRICE.

Mr. Chairman, Ladies, and Gentlemen :

I rejoice to meet you here to-day as friends of our esteemed and honored friend, Dr. Parrish.

My acquaintanceship with Dr. Parrish has been of long standing, and my association with him in the membership of the medical society of Burlington County, and in other relations, has endeared him to me. Our friendship has always been agreeable and profitable to me.

I am glad to meet so many gentlemen who are engaged in the laudable work which has engaged so much of the time and thought of our venerable friend.

But I was surprised to hear that this work was inaugurated in this country in 1870.

[Dr. Parrish interrupting, "The *organization* was effected in that year."]

DR. PRICE. I accept the correction, having misunderstood the statement; but I *knew* that Dr. Parrish's mind and thoughts had been occupied with the subject before that time.

In 1869 I had the *hamar* (perhaps you might place an interrogation point after that word) to represent a part of Burlington County in the legislature of New Jersey.

In that year I introduced in the legislature a bill for Dr. Parrish, and prepared by him, to incorporate an association for the establishment of an inebriate asylum at Burlington, or wherever a favorable site could be found in New Jersey for the building.

In the bill we asked the State to appropriate the small sum of \$5,000 towards aiding in the establishment of the institution. The gentleman who a few days ago was elected Governor of this State, was at that time speaker of the house of assembly; and when the bill came up for action he left the speaker's chair and came down upon the floor of the house, and opposed, in a speech, the passage of the bill.

It was lost. I endeavored to advocate its passage with such ability as I had; and among other remarks which I made

at the time in its advocacy, I reminded the gentlemen of the house that the legislature passed laws to license saloons and hotels for the purpose of selling intoxicating drinks ; that the proprietors of these saloons fitted them up in the most attractive manner to allure young men into them, to make drunkards of them ; and that if any of the men thus ruined should afterwards desire to reform and overcome the drink habit, I thought it would be only just and right to give them an opportunity to do so, by providing just such a place as was contemplated in the bill.

I am glad, gentlemen and friends, to meet you, and with you to congratulate our esteemed friend, Dr. Parrish, upon having reached so goodly an age, so full of usefulness and honor.

REV. DR. GIFFORD.

Mr. Chairman, Ladies, and Gentlemen :

I did not expect to be called on for any remarks to-day, but it gives me pleasure, after the good old Methodist custom, to add my hearty amen to the sentiments that have been uttered by the previous speakers.

My acquaintance with Dr. Parrish began over two years ago, when I was appointed by the New Jersey Conference pastor of the church of which he is an honored member.

I very soon made his acquaintance, and during my entire pastorate received such kindly consideration from him as could come only from a large, warm heart.

Through all the coming years, go where I may, I shall remember with gratitude his friendship.

It was surely nothing in me that inspired these actions, therefore I must attribute them to his large-hearted, gentlemanly, and Christian spirit.

It gives me pleasure, also, to learn that the medical profession in this and other lands is giving so much attention to the effect of alcohol on the human system.

To suppress an enemy so great, so destructive, and so far-

reaching in its results will require the combined effort of all the agencies that can be brought to bear upon it.

Moral suasion, legal prohibition, medical treatment, all combined, may move grandly onward to the desired result.

Sound the note along the line that alcoholism is a disease, a disease that results largely from the use of alcohol, that this disease may be cured, and while we are trying to dry up the fountain that sends forth such bitter waters, or, to use a figure that has been employed here to-day, "Kill the serpent that has bitten its multiplied thousands," may you go on with increasing success in your work of healing those who have been bitten and diseased by its poison, until a perfect cure is wrought.

Then, when the final victory is won, we may all rejoice together that we have had some part in its accomplishment.

ADDRESS BY REV. E. B. HODGE.

Mr. Chairman:

I always feel great pleasure in finding myself in the society of men of the medical profession; for, although not myself a physician, I am the son of a physician, and may almost say that I have spent all my life in a physician's house. The remarks of Dr. Corson upon the subject of the treatment for cholera patients during the epidemic in Philadelphia, by Dr. Samuel Jackson and others, reminds me of my father's experience in that same period. He told me on one occasion of his method of treatment during his extensive experience. He did not use the hot water treatment nor the cold water treatment, described by Dr. Corson, and which, he intimates, had little to boast of in the way of satisfactory results; but he adopted a third method, little in vogue in these days of improved science. He *bled* his patients; and, strange as the statement may appear, he never lost a case from whom he got blood; and he always bled unless the condition of the patient was too feeble to permit it. My father would, probably, in deference to modern notions, have modified his

method if he had to deal with cholera again. One cannot help thinking, however, that possibly there is danger that modern practice may turn too far away from ideas which prevailed of old. Now I have listened with the greatest interest to the able papers which have been read on the subject of the prevention and cure of inebriety, and feel a very large measure of sympathy with the view which they set forth with so much confidence that inebriety is a disease, and that its subject should be dealt with in the hospital as a patient rather than as a criminal in the prison-house. My experience as a minister has produced a very strong impression on my mind that there is much truth in this view of the case.

And yet I cannot lose sight of the fact that there are various stages and degrees of inebriety, and great differences in the amount of inability and responsibility of the inebriate. Moreover, as long as the Word of God declares emphatically that drunkards shall not inherit the kingdom of God (1 Cor. vi, 10), it is plain to me that drunkenness is not disease only, but also immorality. There is to my mind no inconsistency between the two positions, and I rejoice, therefore, most heartily that our medical men, under the lead of such able and renowned men as our own Dr. Parrish, are pursuing this subject with scientific zeal, and with a degree of success which, I acknowledge, is a great surprise to me. I had no idea that they could report so large a percentage of cures under their method of treatment. I rejoice in such reports.

We are living in a time marked by a very high degree of prosperity, but in which we see signs of imminent peril. Three of these may, perhaps, be emphasized above the rest. One is the prevalence of inebriety; another is political corruption; and the third is the alarming tendency to forget God, as though power and authority came up from the people rather than down from heaven. It seems to me that it is to professional men, to the physicians, the lawyers, and the ministers of Christ, that we must look for the careful study of the social problems of the age, and from their labors we may confidently trust to find, by the blessing of God, a happy

solution of difficulties which now look threatening and ominous.

REV. A. E. BALLARD

spoke as follows : " In accepting the honor of speaking a few words of recognition of the seventy-first birth-day of Dr. Joseph Parrish, I am moved by a more than common feeling of appreciation. It is not within my province to discuss these problems of inebriety from the standpoints of science. That I leave to the men who have made this their study, and who have so ably presented it here. I speak only of my knowledge of the man and of his *work*. I first met him thirty-five years ago in this city upon the occasion of my assuming the pastorate of one of its churches. It was about this time that he abandoned a lucrative practice in medicine for the purpose of developing his belief that inebriety was a misfortune more largely than a crime ; something to be treated as a disease rather than a wickedness ; something more easily cured by medicine than fetters, by asylums than prisons.

His conceptions were so lofty as to inspire admiration, so tender as to command love. To my association with him I owe many of the gentler and truer conceptions of how to deal with the malady of inebriety.

As related to temperance work, in which for all my life I have felt an interest, and to which for the last ten years its entire service has been devoted, Dr. Parrish has contributed to such usefulness as public speaking and writing in this cause has enabled me to accomplish. While there has been an intensified detestation of the traffic in intoxicants, there has been a warmer sympathy with its victims, which has enabled me to plead my cause among the people with a more controlling pathos and impressive logic. Almost every family has suffered some from the evil, and it is a large relief to know that its shame is written more in the language of weakness than of crime. To the clear purity of the man, and the unmixed philanthropy of his motives, as well as the grand success of his life, I account it a privilege to bear my testimony this day.

Dr. HIRAM CORSON being called, responded as follows : I am embarrassed and know not what to say. During the first part of my life I thought myself too young to make addresses, and now I feel, in these latter years, that I am too old. Many papers have been read, many brief speeches been made, all of them, doubtless, deeply interesting and suggestive of proper words for this occasion, but, owing to my partial deafness, all lost to me. But I may, indeed I ought, to say how gratefully I appreciated your invitation to be present with you to-day. The name of Parrish has long been a dearly loved one to me. It is now more than sixty years since I was turned loose on society a young graduate in medicine, awaiting calls to confront and battle with disease. And oh, how incompetent ! I soon found the need to have aid of a wiser head and greater experience. It was then that I instinctively turned, not to those who had been my teachers in the University of Pennsylvania, but to Dr. Joseph Parrish, the father of him in whose home we have met, and whom we delight to honor. The fame of this genial, experienced man, this friend of the poor, had spread throughout the homes of Pennsylvania and New Jersey, and was everywhere recognized, both in and out of the profession, as the good physician. His readiness to serve me, his desire to aid me whenever I should need his counsel in behalf of the suffering poor, without fee or reward, bound me to him "with cords stronger than hoops of steel." When a few years later he withdrew from professional labor, I sought, as my adviser, his son, Dr. Isaac Parrish, then in the prime of a vigorous young manhood, and skilled in practice under the eye of his eminent father. My first acquaintance with the younger Parrish was in the hot-bed of a fearful pestilence. During the two years prior to this event our great *American Medical Journal* had heralded to its readers the steady advance of the Asiatic cholera, which swept on from India, through the cities of Europe, leaving desolation in its track, until on June 8, 1832, it declared itself in Quebec, where it spread with great rapidity, and was fatal to two-thirds of all attacked. Two

days later it had reached Montreal. The profession in Philadelphia promptly despatched a delegation to the cities of Canada to make observations in relation to the nature of the disease and the best modes of treatment. On the return of this commission, Dr. Joseph Parrish and Prof. Samuel Jackson each improvised a hospital for the reception and treatment of the sick poor. My proximity to Philadelphia, and the fact that the Schuylkill River was then the great highway to the interior of Pennsylvania, and that the manufacturing towns on its banks would be specially liable to the invasion of the disease, impelled me to visit Philadelphia, to receive from good Dr. Parrish counsel in relation to my course, should the disease reach my people. It was there in that hastily prepared hospital, where the benevolence of his father had gathered the homeless, friendless victims of the pestilence, that I first met the courageous young Dr. Isaac Parrish. The memory of that visit has ever remained with me. They were treating their patients on the cooling plan, while Dr. Jackson was trying the very opposite plan of heat and stimulation. During several days every man in both hospitals died, but later, when they brought their experience and common sense to the work, they were eminently successful.

My friends had urged me not to make this perilous visit, and when I found myself in that small, crowded room, where, on every table lay a naked man, voiceless, pulseless, and dying, with the whole surface of the body cold and clammy as the skin of the dead, yet with a mind unclouded to the very last moment of life, I confess that the small stock of courage which Nature had given me seemed to be leaving me, until the fact that the younger Parrish, who was standing by my side, and who by night and by day had bravely inhaled the pestilence, was there "to do or to die," shamed me into the resolve to follow the voice of duty wherever it should lead. For nearly twenty years after that eventful day he labored earnestly and successfully in our profession. In 1853 (?) it became my privilege to call the attention of the Medical

Society of the State of Pennsylvania to the too early death of this excellent man. On the same occasion there was need to refer to the life and character of his eminent father, the "elder Parrish," of whom I said, "His name is but another expression for all that is skillful in the surgeon, wise, graceful, and benevolent in the physician; a name that still awakens, in the homes of the poor, memories of sufferings relieved, of kindness and comforts and blessings received in hours of deep distress, and who in his beautiful and peaceful life realized 'that around every kind act done to the poor, there is wound an invisible thread that connects the *doer* with the very throne of God and leads him steadily and certainly to an efficient reward.'"

It was not until after the decease of those of whom I have spoken, that I made the acquaintance of him who is now here with us. It has been an acquaintance fondly cherished by me; and now when I recall his conscientiousness, his keen sense of right and justice, his unwearied, unbroken efforts for the welfare of the poor during half a century, all combined with the spirit which ever animated his life work, I am free to say that what has been said in relation to the eminent father is applicable, in all its fullness, to the life of the distinguished son.

Doctor ULRICH, being called upon, responded as follows:
Mr. President:

I am awed by this distinguished presence. To be called upon to speak after listening to the very able papers which have just been read, truly embarrasses me, and yet, I feel as though I ought to contribute a share to the honoring of our distinguished friend. I will do the best I can.

It has been my great privilege to enjoy a close intimacy with Doctor Parrish for many years, and sometimes I have thought myself selfish in our friendship, my profit has been so great morally and intellectually, I feel that I am a better and broader man. I can think higher up and deeper down and further around, than I could before this companionship and association. I never left him without a feeling of

pleasure and profit. And yet, for all of this and with all my admiration for the man, I think he is accorded more credit than he is justly entitled to. I have often said to my wife, "You deserve no credit for being good; God made you good and you can't help it." Now Doctor Parrish is like Mrs. Ulrich,—he can't help it. The temptations of the world are not as alluring to Doctor Parrish as to many of us. I really think that if he were constituted like myself, he would deserve more credit for being respectable, than he now deserves for being good. Why, friends! he don't know how to be bad. Why should he have credit for being good? There is more in that than may appear to you at first.

There is, however, a credit due to his broad and liberal intellect—his affectionate and sympathetic nature. His effort in behalf of the drunkard is only one of his successes. It was he with his co-laborers who made it possible to better the condition of those poor unfortunates, resulting, too frequently, from the effects of alcoholism; and the Institute for Feeble Minded Children, which he organized at Elwyn, Pennsylvania, stands a monument to his energy. Then, too, upon the broad principles of equity, he was active in opening the doors of education to women, again making it possible for a woman doctor to take charge of insane hundreds of her own sex in one of the largest and best conducted insane asylums of this State.

I am delighted to be here to-day. I visited Doctor Parrish a few months ago, and I left Burlington feeling very sad. I feared that I would never see him again, he was so feeble; but he is better, and looks like his old-time self again. And now, my dear old friend, it is possible that I may cross the dark river before you. Whether I do or do not, I only hope that I may be as well prepared as I believe you to be. God bless you.

Mr. MILLIKEN said as follows:

It gives me great pleasure to be present here to-day among the friends of Dr. Parrish, who are assembled to congratulate him on this anniversary of his birthday.

Many years ago it was my good fortune to be honored by an introduction to the doctor. He was then actively engaged in his life work of practical philanthropy and social reform. His heart was in his work, and I can remember distinctly his expressions of pity and kindly sympathy for the poor victims of inebriety, who, driven by a morbid craving and ungovernable appetite for intoxicating drink, lacked the moral force and will to rise above the temptation.

For my own part, although I cannot indulge in any feeling of self-complacency regarding any good service or worth that my own life has been to others, yet I can and do feel thankful that I have been the recipient of good. I can recall the names of many who have helped me, and among those to whom I am indebted for the brightening and betterment of my life, none stands higher than my honored friend, Dr. Parrish.

Although I feel somewhat embarrassed standing up among so many distinguished professional gentlemen who are here to render the tribute of respect and friendship, yet in one respect I can claim that I am the peer of any of them. None here present can feel a more genuine or a warmer love for Dr. Parrish than I do, and I pray God to bless him, and yet grant to him many years of usefulness in the land of the living.

Prof. W. D. T. Travis of Burlington, N. J., then read a poem, called the

“WORM OF THE STILL AND THE HEEL WHICH
BRUISES IT.”

Earth, bated be thy breath ! stalks death abroad ;
Hark ! woe, O drunken world ! look up to God
And tremble thou, for o'er thee hangs the pall
Of doom, by vengeance sworn to fall
And hide thee, buried in eternal gloom,
Where darkness holds her court of death and doom,
Therein, O earth, condemned thou art to crawl
'Mongst loathsome things, thyself most loathed of all.
Go down, condemned by curse of law outraged ;
Go down to death in combat foul engaged ;

O earth, go down, behold thy foe, thy fiend,
That crawls, and gnaws, and stings, erst long thy friend.
There's worm that crawls through earth and hell to sting ;
There's fiend that spreads o'er worm its damning wing ;
There's chill that stills from wing of fiend outspread ;
There's death from sting of worm, uncounted dead.
There's clammy sweat of death on worm that crawls.
And O ! the slimy trail o'er earth it sprawls.
Aye ! men of earth, grow sick to feel it squirm ;
And cry out, soul to soul, O kill the worm !
But, fiend to fiend, wild echoes back reply, —
The worm that lives to hurt shall *never* die.

Ah, then, must death at last decide the fate ?
Can naught for drunkenness then palliate ?
A thousand sober voices cry out, Nay !
Away with him, death's curse on him doth weigh.

Cold death, O death ! art thou our friend or foe ?
So long with us, yet thee we never know.
The drunkard on thy breast lies down to rest ;
There friend and foe, the vilest and the best ;
There, side by side, nor pride, nor pomp, nor gild ;
For rich and poor the same dread maw hath filled
Through every age : though still and chill the bed,—
Yet sleep there all the uncomplaining dead.

Ah, man of woman born, were death alone
Thy fate, to gently come o'er thee without a groan
From thee, or those who love thee so, to lay
His dread due-bill on thee, which all must pay,
Then quick to sleep we all might haste nor wait
To say good night, nor shudder at our state.
But death, *that death*, we so much dread,
Is death that dieth not ; 'tis death not dead
We mortals fear ; 'tis that which in it lives
Which to our souls this frightful horror gives.

But hear again that dismal wail that thrills
And fills the soul with awe, 'til heart-beat stills.
Deep darkness into blackness sinks, and lends
The fullness of his pall, whilst cyclone winds
Join horror's cry of woe : the world's in gloom ;
'Thwart night's black face, 'tis writ in blood, *earth's doom*.

Then is there no relief? response cries, No!
Thy past, O earth! is but the wail of woe.
Thy race, O man! the highest, brightest kind,
With soul endowed in splendor of the mind,
Art charnel house become of loathsomeness,
Diseased by passions filled with foul excess.
In image of thy God wast made to stand,
The arbiter by him ordained, with hand
That held the wand of majesty o'er all;
But thou, alas, O man! as beast didst fall.
Since then thy mind inventive plans hath wrought,
'Til deadly schemes 'gainst every good hast brought.
And thou, the highest, brightest genius still,
A fouler grave than any beast must fill.

Since father Adam on that fatal day
Had not the strength to say it bravely, "Nay,"
Since Noah, Lot, and hosts in ancient times,
Wrought shame befitting not our modern rhymes,
The time's been long, and long would be the tale,
If told, of all wherein frail man doth fail.
Of all wherein? O man, bow down and groan.
Of all wherein? Oh, say, canst thou atone?
Aye, though all named and men unnamed who drank
To drunkenness in Bible times thus sank,
Suffice it now, as drunken men, they fell.
But had no man since then been drunk 'twere well,
For earth has made a record o'er their shame,
As loudly all our drunken brawls proclaim.
And, ah, the world since then! its crimes do cry
From putrid blood, and shame that will not die.
O rank and file of myriads drunken men,
Hath death been multiplied by ten times ten?
To charge in drunken phalanx front and flank,
'Til sweat of death makes noonday sunbeams dank,
Uprousing ghosts from every horror's den,
To mock, and taunt, and hiss at dying men!

But stay, my muse, no more this awful theme,
There is a hope, there is relief — a gleam —
A ray of light now breaks o'er death's dark pall,
As into line and rank begin to fall,
Brave men and strong, of minds enlarged, with skill,
The monster worm, God helping them, they'll kill.

Here stand ye 'round your chief, with feelings warm,
This pioneer who led for sound reform :
To do him fitting honor we would call
The honor roll, his name call first of all
'Mongst those who stand to truth for God and man.
Not he in ranting style, fanatic's plan,
Who slaughter ten good men to save one sot,
Who spill the broth, then, angry, curse the pot.

Nor yet does he, with show of courage brave,
The drunkard kill, then dance upon his grave.
But with the drunkard's name will live the name
Of Joseph Parrish, honored, ne'er in shame —
The drunkard's friend, poor man diseased, who'd sink,
Didst not some doctor rule, control his drink.
For this, a score of years gone by, a few
Good doctors, cool of brain, together drew,
At his wise call ; a formulated plan
He penned, to study cure for drunken man.
Their hearts, their hands, cool men, they joined thereto—
The drunkard's friend, to look him through and through.

Prognosis of his case a child may stake ;
But diagnosis sure, without mistake,
Of all that tends to inebriety,
Is thing for doctors schooled therein to see.
To him and his, the drunkard's kith and kin,
Of who he is, what he may be, has been,
Though rich or poor, though high or low — he's man ;
So ye, good doctors, save him, if you can.
And doctors brave, who fight for life 'gainst death,
Who daring breathe contagion's deadly breath,
You've entered now a charnel-field where slime—
Your hands must touch, in lowest haunts of crime.
But you are brave, may God sustain your cause ;
Let statesmen learn from you to frame new laws.
Long live you all ! and honors great your due,
Still thicker grow in fame for all of you.
In heart and soul, to your warm themes add mine,
And, in our hearts, our chieftain's name enshrine.

NOTE. — The elaborate dinner prepared by caterer John Dubell of Burlington, elicited many very pleasant compliments.

ADDRESS OF DR. JOSEPH PARRISH.

Mr. Chairman, Associates, and Friends :

It is my purpose to take a brief survey of the work of the years that we have left behind us, and to suggest from our present outlook what lines of service seem to be open for us in the future.

I must, however, turn aside for a moment from such a survey, to thankfully acknowledge the cordial anniversary greetings to which we have just listened with so much pleasure. To reply as I should wish to, is beyond my power. I know that I am not capable of giving expression to the feelings which well-nigh choke utterance at this moment, but yet I am sure that I possess a grateful appreciation of the proceedings of the hour, and that every sense and sentiment of my nature is quickened with a fresh glow of assurance,—that the friendship of the years that are past, still abides. To say that *I thank you* is commonplace, and yet it is all I *can* say, unless indeed, I may borrow from another the following not inappropriate verse :

“Twenty years our friendship has lasted,
Royally, steadfast, loving, and true,
Years bring changes, — but we change not, —
You loyal to me,— and I to you.”

In the spirit of such friendship, we meet each other to-day; and having called a few friends and neighbors to be with us, let us briefly look at what has been done, and what there is to do.

First Meeting—Organization.

It was on the 29th of November, 1870, at 12 o'clock, noon, that sixteen men met together in the parlor of the Young Men's Christian Association of New York City. They had but one object in view, the study of the causes and career of inebriety, with reference to its prevention and cure. We were, with one or two exceptions, strangers to each other, and

had met face to face for the first time. The late Dr. Willard Parker of New York acted as chairman, who, in calling the meeting to order, made a brief statement which served as the key-note of all future effort. What was the sound thereof? He said at the outset, we are met with the inquiry, "what is alcohol? The answer is, a *poison*. Its action upon the living system, like opium, arsenic, and prussic acid, etc., in small doses, is as a mild stimulant and tonic. In larger doses, it becomes a powerful irritant, producing madness, or a narcotic, producing coma and death."

"It being settled that disease is the outcome of its *improper* use, the question comes, Can it be cured? The answer is affirmative: 'Inebriety can be cured, etc.'"

I quote thus freely the language of Dr. Parker, as the very first utterance of the association, and ask you to remember it, especially for reasons that shall presently appear. One more quotation: "Finally, it must be the steady aim of this body to impart scientific truth, and thus enlighten the public mind, inducing it to move in its power, and demand protection against a disease infinitely more destructive than cholera, yellow fever, small-pox, or typhus, which are now so carefully quarantined."

I doubt if there is in existence a more plain, concise, and easily comprehended definition of alcohol and its effects upon the human system than this.

It is a remarkable fact, that without any previous conference or inquiry as to the course of procedure to be had at the meeting, it was soon manifest that there were eight papers reposing quietly in the pockets of their authors, ready to be offered as the spontaneous deliverances of those who held them. The range of these essays is as remarkable as their spontaneous offering.

The pathological influence of alcohol, and the nature of inebriation, The Philosophy of Intemperance, The Disabilities of Inebriates (being a paper written and forwarded by the inebriate inmates of a sanitarium), The History of the Washington Home of Boston, Restraint as a Remedy for Inebriety,

The Relation of the Church to Inebriates, Asylums in their relations to Social and Political Economy, and The Moral and Social Treatment of Inebriates.

I might continue with extracts from these valuable papers to the point of weariness, but I have said enough to show the scope of the discussion, and the breadth of the foundation on which the association was constructed.

The principles which were agreed upon with entire unanimity, were arranged in the form of a *Declaration*, and given to the press and the community.

In addition to this method, 5,000 copies of the proceedings were published in a pamphlet of eighty-four pages, and gratuitously circulated. Public libraries, and authors and public men were liberally supplied, and the same course pursued year after year till the advent of Dr. Crothers, whose energy and devotion to the cause gave a fresh impulse to the whole by undertaking "The Journal of Inebriety," which is reliable as an exponent of the principles and methods of the association, and is conducted with an ability so decided as to command a generous support.

We have now reached a period in our history of unusual interest. Dr. Donald Dalrymple, M. P., England, visits America's institution.

Our mother country had been aroused to a fresh consideration of the alarming increase of intemperance, and an effort to secure proper legislation on the subject was made by the appointment of a committee of the House of Commons "to consider the best plan for the control and management of habitual drunkards." Dr. Donald Dalrymple, M. P., was chairman of the committee, and in order to inform himself thoroughly as to the effect of legislation, and the working of asylums and homes for inebriates in the United States, he came to this country and visited several of our institutions; but before his mission was entirely fulfilled he was called home on account of illness in his family, but left a communication addressed to our association asking certain questions as to discipline and results of treatment. He also added the

following: "Lastly, I have this request to make, which I desire to urge with my utmost power, viz.: that a delegation of at least two of the most competent and best informed of those who are conversant with these institutions should come to England and give their evidence before the committee of the House of Commons that will meet early in the session of next year."

Summons from House of Commons Committee and appointment of Delegates.

In addition to this request of the chairman of the committee, the following *official* communication from the committee was also delivered.

"HOUSE OF COMMONS, LONDON,
March 2, 1872.

"SIR,—I am directed by the select committee of the House of Commons appointed 'to consider the best plan for the control and management of habitual drunkards,' and of which committee Dr. Dalrymple is chairman, to request your attendance before them for the purpose of giving evidence. The committee would be glad if you could make it convenient to attend upon them during the week commencing the 15th of April. Should this be inconvenient, on as early a date after as convenient to yourself. The days of meeting of the committee are Tuesdays and Fridays.

(Signed)

"ARTHUR F. KINGSCOTE,
"Committee Clerk."

I am particular to quote these in full, because it has been said that the delegates were unauthorized, and that their presence was intrusive, and an interference with British legislation.

In compliance with this double invitation or request, the association appointed the late Dr. Dodge and myself to represent them before the Committee. The visit was made, and a complete stenographic report of our testimony was published,

which was embodied in the committee's report to the House of Commons, and is now a part of their official record.

Letter from Dr. Norman Kerr, London.

I now call your attention to a communication received by me within a few days from Dr. Norman Kerr, an eminent physician in London, and the acknowledged leader of British thought and practice in this department of professional work. It shows the effect of the testimony upon the public mind and the legislation of Great Britain.

Dr. Kerr had lectured thirty-seven years ago in Scotland, and later in Portland, Maine, on temperance. "But (he says) though thus engaged in the study, cure, and prevention of inebriety at so early a date, having, after a brief trial of moral means *only*, being driven to treat inebriates as subjects of disease, I was quietly working by myself. You and your association had been actively working for six years before I took any part in this country in associated effort at legislation for the therapeutic care of the inebriate. Indeed it was entirely owing to your association's persistent and splendid campaign on behalf of the inebriate that I was attracted to this special agitation. So that the American society for the study and cure of inebriety should be credited with whatever little I have been privileged to do in this important and pressing work. . . . So much in acknowledgment of *my own* deep obligations to you and your society. Let me recall, now, a few of the obligations, which the *general movement in England* owes to your American propaganda. Though legislation for the treatment of the inebriate was broached in 1857, in the report of the Scottish Lunacy Commission, the credit of initiating a demand for this special department of legislative enactment, and of treating inebriety as a disease, in the same manner as other allied ailments, must be awarded to the great Republic of the West. . . .

"In 1872, in the second year of your association's existence, in response to a request from a select committee of

the House of Commons, you and the late Dr. Dodge gave evidence before that committee of so valuable a character that the committee presented a report which, if it had been embodied in legislation, would have brought England alongside of the United States in this matter. Beyond all question, the American testimony had a powerful effect in the drafting of the committee's report, and has ever since wielded a potent influence on the public mind of Britain." . . .

"We have at different times had the honor of extraordinary gatherings for the reception of various members and friends of your society, notably of yourself, Dr. Crothers, Dr. T. L. Wright, Mr. Schermerhorn, Dr. Simon Fitch, and Mr. Clark Bell, who has done so much lately to bring our question to the front."

"Members of the Houses of Lords and Commons, with eminent representatives of the learned professions, have been among the auditory at our meetings. These 'proceedings' have also been circulated, and had influence in legal circles."

"*Your* early 'proceedings,' were read with interest on this side of the Atlantic, but a still more marked and deeper interest was evoked among us by the advent, in 1887, of the 'Quarterly Journal of Inebriety,' your society's organ." . . .

Dalrymple Home Opened.

In 1873 the "Dalrymple Home" at Rickmansworth was opened, under an act entitled the "Habitual Drunkards Bill," introduced by Dr. Cameron, M.P., which was finally enacted in 1879. Dr. Kerr in alluding to this subject says: "Under Dr. Cameron's act, among other licensed retreats the Dalrymple Home was opened by a disinterested association as an experiment conducted in the light of public criticism on such conditions as were believed to be most favorable to cure, among these conditions being ample grounds for exercise, and a paid medical officer who could devote his whole time and attention to the treatment of the patients, uninfluenced by considerations of pecuniary profit or loss. The experiment has been more successful than the most san-

guine of its promoters hoped for, almost one-half of the 152 patients discharged having remained firm."

Under this head it is sufficient to say that the government Inspector, whose duty it is to visit all such retreats, reports favorably of their conduct and progress, and recommends further and more favorable legislation.

Dr. Parrish visits Dalrymple Home.

While on a recent visit to England, it was my privilege to spend a week at the Dalrymple Home, and by the courtesy of its medical head, Dr. Branthwaite, I had unrestricted liberty to examine at all times all parts of the premises, and to converse freely with the inmates; and if my testimony may be of any service, I am free to say, after a week's residence, with such privileges as I have mentioned, I left the institution with a firm belief that it was a model of its kind, and that I knew no place in any country where the unfortunate victims of alcoholism had better treatment, or were more likely to recover than at the Dalrymple Home of Rickmansworth, England.

Jurisprudence.

You will be pleased to know that in the line of jurisprudence we have not been idle.

Dr. Crothers and I have on several occasions addressed medico-legal and jurisprudence societies on the questions of criminality and responsibility of inebriates, which have been occasions for able discussions by eminent jurists and physicians. Our papers have not only been published with the official transactions of these several societies, but copies of reprints have been furnished for gratuitous distribution. For this special departure we are indebted to the wisdom and tireless energy of Clark Bell, Esq., of New York city. He is continuing the discussion of these questions, so vital to the good name of American jurisprudence, in the *Medico-Legal Journal* of which he is the accomplished editor.

Lord Young's Judicial Decision.

A like interest has been awakened in Great Britain, and by the kindness of Dr. Kerr, from whose almost exhaustless resources in this realm of thought we are continually being enriched. I am able to furnish a most remarkable judicial opinion, which seems to be beyond the line of safety, and for which we in this country at least are not yet ready. Had Lord Young committed the transgressor to a hospital for treatment or to a custodial asylum we could say, Amen.

"Lord Young of Glasgow, last August, on a charge against a mother, of child murder, by neglect and starvation, owing to her intoxication culminating in delirium tremens, would not allow the case to go to the jury, declaring that that court could not hold excessive drinking to be a crime, and delirium tremens was insanity involving no responsibility."

International Congress and Convention.

In 1887 an era was inaugurated by the Society for the Study of Inebriety in Great Britain, which will be referred to in the future as the beginning of a successful campaign, the extent of which can only be measured by the boundaries of the earth, when the nations thereof shall lift up their standards, and march towards a victory which in the name of science and philanthropy shall accomplish all that human agency can claim to do for the tormented by appetite, and the enslaved by passion.

I refer to the assembling of an International Congress in 1887, in alluding to which important event Dr. Kerr says: "In 1887 the International Congress, organized by the Society for the Study of Inebriety, was held in London, and was attended by delegates from nearly every country. The American delegation from your society, with several papers from your members, occupied a conspicuous place and greatly contributed to the *eclat* and influence of the Congress. For most of these encouraging signs of prospective improvement of our existing imperfect legislation and our criminal

law administration, we have mainly to thank the American agitation as the original propelling force." So much for Great Britain.

The little pebble that was cast into the stagnant sea of public sentiment in 1870, has been widening the circle of its ripples, till not only as far as Britain's coast have they reached, but the impulse has been felt on almost every shore. Conventions and congresses have been held in France and Switzerland and other nations. Italy and Russia send words of greeting, and ask for information and encouragement. A letter from Prof. Paul Kawalewsky (Professor of Psychiatry and Nervous Diseases in the University of Charkoff, Russland) addressed to me, expresses great interest, and solicits our writings on the subject. He is an author and sends copies of his work, in which he quotes liberally from the Association and the writings of its members.

It is said of Australia, that she sits majestically in an invisible cradle and is held *in situ* by its strong rocky ribs. Whether this be so, yea or nay, Australia's voice is lifted up, and crosses the main to our peerless land, bringing the good tidings that years ago Dr. McArthur, of Melbourne, had inaugurated a movement based on the same declaration of principles, and that since then, in 1886, a Rev. W. L. Morton, of Basearat, had started a home which he calls "Hope Lodge," and commencing with two rooms, he has now twenty-five, filled with the unfortunate victims of excess. His report refers to discouragements and disappointments, but says also "that there have been many delightful cases of rescued lives." So the work goes on, even in the islands of the seas.

Temperance Congress in Africa.

An item of news of some interest, although not specially and directly identified with the scientific aspect of this subject, may be stated thus :

An African Congress assembled October 1st, at Cra-lock, in South Africa. Thirty-six delegates were present, who were presided over by Chief Kama of Middledrift, who made

a speech, in which he expressed great pleasure in being called upon to preside over a meeting, the object of which was to benefit the native people. The meeting was well attended by a number of the public, and was also addressed by a native councillor named Job Suiso, who deplored the fact that many of his tribe were being injured by self-indulgence, and thought that the government should be applied to for aid. The Chief and people looked upon the government as their father, and the government should treat them as children and take care of them.

In some remote regions, where ignorance prevails, and the natives are not yet prepared to adopt scientific views, I regard the agitation of the subject which leads to inquiry as a token of good which should be encouraged. Such agitation is the A B C of our complete alphabet.

Opposition to Declaration of Principles.

I am now at a point which I should prefer to pass without notice, but history demands truth, that her record may be complete.

All along during the past years the temperance cause had been considered and discussed chiefly from the standpoint of religion and morality. The people were accustomed to looking at it in this way. Its leaders and public advocates seemed to think that they alone occupied the field and were masters of the situation, but the time had now come for a new element to be introduced among them. The announcement of our Declaration of Principles came upon them suddenly. It was a surprise; nay, more, it startled the whole temperance community, and awakened an opposition characterized by an unfairness and even bitterness that was quite inconsistent with the spirit of so good a cause.

Had they paused long enough to analyze the principles which they were so ready to oppose, had they been really anxious for the truth in the case, they would have found an ally in what was to them a new theory, and not, as they imagined, an enemy. Indeed, they knew already that disease

and sin, or immorality, could and did exist jointly in the same person, but they became alarmed that the fact of disease was published, fearing that it might in some way palliate the offense of drunkenness and diminish the sense of responsibility for sin, etc., etc.

Again, it was assumed without the slightest warrant that the medical treatment of diseased conditions meant pills and potions, with an entire neglect of moral or religious influences. Had they desired to know the truth in the case, they would have discovered that such a statement was erroneous. They would have found that private homes or institutions where inebriety is treated as a disease, employ moral and religious means as faithfully as medical means are used. Every wise physician who deals with the inebriate recognizes the necessity, first, of total abstinence from all intoxicants, and he then endeavors to strengthen the entire moral constitution, to re-kindle a love for things that are pure and make for peace, to put under foot all habits and desires the tendency of which is to depress and demoralize, and to cultivate every virtue, and thus develop and restore the manhood that has been bruised and broken.

For any structural or functional disorder of the body, therapeutic remedies are in place.

Dr. L. D. Mason's Resolution on Medicines.

As to the use of medicines I shall quote the remarks of Vice-President Dr. L. D. Mason, made at the second meeting of our association in 1871.

He said: "He had no disposition to criticise any well meant efforts to do good to the inebriate by any method, but he held in his hand the report for the last year of the institution where medical treatment was not considered necessary, and he found that the average number of patients in that institution was less than one-half the average number treated in the Kings County Home, where there are two physicians, and the bill for medicines in the former was nearly double the amount paid in the latter institution."

At the same meeting the following resolution was carefully considered and unanimously adopted :

Resolved, That the effect of poison on the blood and nervous system, and the reflex action of this morbid agent upon the whole physical structure is the same in the virtuous as in the vicious, and that antecedent or subsequent moral conditions are incidental to the main fact of disease."

Delegates to England Misrepresented.

When the delegates were appointed to visit England, in compliance with an official request from the Committee of the House of Commons, the opposition assumed a new and more formidable appearance than the newspaper missiles that were cast by individuals. As I stood in the lobby of the Parliament House, in company with Dr. Dalrymple, the chairman of the Commons Committee, my attention was directed to a person who skipped about from one member of Parliament to another with the alacrity of a "busy bee," communicating in a secret and confidential manner information which he had just received from America; which was that Dr. Dodge and I were to be discredited, being unreliable witnesses, whose testimony when it shall be given was not to be received as true, etc., etc.

The Commons Committee, however, were unmoved by these slanderous reports, having confidence in the report of their chairman, at whose instance delegates were sent to England, and having confidence also in the association by whom we were appointed.

The testimony we gave was gratefully received by the committee, whose reception and treatment was marked by distinguished urbanity and kindness.

The Temperance Vindicator

Returning to America I was soon informed that a temperance paper called the *Vindicator*, published in Philadelphia, had announced our return with the statement that both our reception and our "mission were failures," with other re-

marks distinguished alike for their impertinence and suppression of truth. This seemed like a door of entrance to the secret home of the false information that had anticipated our arrival in England, and which the "busy bee" in the lobby was "button holing" the members of Parliament to accept as true. I procured a copy of the *Vindicator* without delay, and in company of two friends, one of whom I see in this audience, waited upon the editor. Sickness in his family and the oppressive heat of the weather had so benumbed his memory, that when asked if he had written the article referred to, he did not remember, though but a few hours had passed since it was placed in the hands of the printer. I took from my pocket a copy of the *Vindicator* and requested him to read his article aloud, at which moment his memory began to revive, and the fact that he was the author of the article was admitted. This was a moment of intense agitation. A reaction was approaching. Truths that were latent were beginning to tremble for expression, and when the expression came, facts, the nature of which we had no conception of, were disclosed, such for example as the following: When the secret order of which the *Vindicator* was supposed to be the organ was informed that the appointment of delegates had been accomplished, a letter was straightway sent to England, (by whom and to whom was not told,) giving notice of our appointment and of our incompetency. The good people of England of the same order were warned against us and told not to believe our testimony. My worthy friend and colleague, the late Dr. Dodge, having a residence in the extreme north boundary of New York State, escaped personal mention as to the slanderous expressions that accompanied my name.

A Monstrous Statement.

Not only was the communication sent to England, but that the brethren of the order at home might be fortified with information to justify such an extraordinary proceeding, we were told that my name was passed along the line from

lodge to lodge, in Eastern Pennsylvania, as an unreliable witness; that I was not only an anti-temperance man, but that I favored the saloons in order that the number of drunkards might increase, and that the Sanitarium at Media might be kept full of patients. Friends, pause for a moment over this monstrous assertion. Your ears have for the first time heard that it was possible for sober human nature to bend so low as to clothe itself with a hypocrite's garb with which to make drunkards, distressing their families with all the hardships and sufferings which belong to a drunkard's career, and *all* for the purpose of money-getting.

A Portrait.

If I had the genius and the pencil of an artist, I should like to paint a picture for every lodge room of that secret order and hang it under their motto, which I am told is "Faith, Hope, and Charity." It would be a plain picture, illustrative only of the three sacred figures embracing each other. "Faith," robed in azure, gazing steadily into the beyond with unmoved and confident gaze; "Hope," with the shepherd's spear in hand, looking with anxious expectation for the foe of the flock, as he hides in the cloudy haze which begloms the air; "Charity," clothed with flowers, scattering the beauty and perfume of her life to every passer-by.

The reverse side would show the same figures, but changed: "Faith" weeping; "Hope," having cast her spear under her feet, lets the enemy in; "Charity's" flowers have faded, and bloody tears rain upon her feet. Under this side of the picture, in golden letters, would be inscribed "Faith, Hope, and Charity."

Wounded in the Home of their Friends.

No public notice was taken of these disgraceful proceedings at the time of their occurrence, because the attention of the community might have been turned towards what had the appearance of a personal controversy, while our chief purpose was to fasten the principles that had been declared.

upon the minds and memory of the generation in which they took definite form. *Now* that the record is made and accepted as a formulated fact of the current generation, and thus fulfilling the demands of history, it is also well to caution those who follow us to avoid contact with things unclean.

Visit of Dr. Stephen Alford, London.

It will be pertinent now to note the fact of gentlemen from England visiting this country for the purpose of obtaining information concerning the establishment and conduct of inebriate asylums. The first to notice was Dr. Stephen Alford, of London, a writer on Dipsomania, and the promoter, I believe, of the "Society for promoting legislation for the control and cure of habitual drunkards." He visited several of our institutions, and returned to England satisfied that, considering the obstacles with which we had to contend, the work in America was a triumphant success.

At home he was interested in establishing "coffee stalls" in some of the streets of London, so that the working people, in going to and from their work, might be induced to patronize a more healthy beverage than that furnished by the beer shops and whisky bars. Dr. Alford met with a serious accident which cost him his life. It was my pleasure to receive him as my guest during his stay in this vicinity, and his gentle spirit, positive convictions, and persistent advocacy of the right, convinced me that he was an able ally, whose loss to the cause in England must be deplored by his associates.

Visit of Dr. F. C. Bucknill, London.

Another visitor was John Charles Bucknill, M. D., F. R. S., late Lord Chancellor and Visitor of Lunatics. His visit, I think, was an unfortunate one. It was made in 1875. His relation to the subject of insanity at home naturally induced him to seek the companionship of distinguished alienists in this country. As he came avowedly to inform himself concerning inebriate asylums, he could not have found in America a class

of professional men whose information on inebriety would be more misleading than the superintendents of hospitals and asylums for the insane. Without disparaging the integrity and fairness of these gentlemen, their public avowal of opposition to inebriate asylums and homes *then in existence*, and in some cases, perhaps, their personal relations to the medical men in charge of such institutions, may have contributed to unfit them for deliberating candidly and deciding justly. Indeed, at a meeting of these superintendents, held at Auburn, New York, in 1875, Dr. Bucknill being present and participating in the discussion, it was

Resolved, That any system of treatment of inebriates on the voluntary principle "must, in most cases, prove entirely futile, if not worse than useless."

For the first time in my reading I have discovered this new system of mental philosophy which teaches that it is better to force men to do right, than to have them change from bad to good of their own volition.

They also resolved that every State and Province should make provision to "secure a careful inquisition into the question of drunkenness, and fitness for restraint," and "length of restraint, as will render total abstinence from alcoholic or other harmful stimulants during such treatment absolutely certain," and provided that such institutions are organized and supported the same as institutions for the insane are. If they must be "organized and supported" like institutions for the insane, what will be the distinguishing feature by which the difference can be recognized?

Dr. Bucknill's Book.

After Dr. Bucknill's return to England he published a little book which is interesting in some respects, but as it is mainly controversial, I am not disposed to notice it here, further than to correct one statement which refers especially to myself. He reports the Sanitarium at Medin as a State institution, and having failed in the purpose for which it was established.

The great commonwealth of Pennsylvania does not inaugurate institutions of that kind, or any other, and allow them to fail. The one at Media was not a State institution, and never had any State patronage (as I was repeatedly informed by members of the legislature), because of the large demands of the insane asylums which, being in existence, must be sustained.

The institution at Media was temporarily closed, but the same work under the same management is going on at Burlington, New Jersey, with continued and even increasing success.

Dr. Cameron's Speech in Parliament.

So much for Dr. Bucknill, except what is said of him by Dr. Cameron, Member of Parliament in England, in a parliamentary speech favoring legislation. He says, "That gentleman" (Dr. Bucknill) "visited America in 1875, and when he came back he wrote several papers, the object of which was to deprecate any special legislation for the habitual drunkards. Luckily the style of his writings showed that he was intensely prejudiced upon the subject. In an article on the subject in the *Contemporary Review* for February, 1877, for example, he expresses himself as out of patience with the maudlin sentiment which has been written about the habitual drunkard. I do not think that I can be accused of indulging in any maudlin sentiment on his behalf. Well, Dr. Bucknill goes on to say that the best thing that can happen to the habitual drunkard is that he should ruin himself, so that his property should pass into worthier hands, and that he should kill himself, and cease to be a nuisance to the world. He expressed his regret that alcohol was not the deadly poison that the honorable baronet, the Member for Carlisle (Sir W. Lawson) represents it to be, because if it were it would sooner enable the world to be free of that pest. He congratulates France upon the invention of absinthe, and America upon the vileness of its whisky, which enables them to get rid of their drunkards so much the quicker than our milder English drinks."

Will Dr. Bucknill come again?

I know that I may say, in the name and on behalf of this association, that if Dr. Bucknill will favor this country with a visit again we shall be glad to have him do so. I shall take care of him while in this vicinity, and pass him on to Dr. Blanchard of Fort Hamilton, and Dr. Mason of Brooklyn; from there to Dr. Crothers of Hartford, and Day of Boston. From there he can start on a tour of the West, and he will see Hughes of St. Louis, and Wright of Bellefontaine, Ohio.

If he will do this, after his return to England he may write another little book in which he will strongly advocate what he opposed in the one first mentioned.

The Medical Profession Vindicated.

I desire now to call attention to an error which we constantly hear repeated, and if possible to correct it. It is that medical men are accountable for much of the drunkenness existing among us, and that they create the desire by administering alcoholics to the sick. The charge is gravely made that as a class they are opposed to the temperance movement. I have before me a little pamphlet from which I shall read. It is a "Catechism on Alcohol with responsive exercises on temperance, by Julia Coleman." This primer is published in New York, by the "National Temperance Society and Publication House."

It is intended to be taught to children, that when they grow up they may be firm temperance men and women. What does it teach? The teacher had been giving a lesson that drunkards were at first fascinated by alcoholic potations, and in answer to the question, By what other means are the people persuaded that a little is good, the reply tells them, "The doctors say that a little is good, and they order it for medicine." She then proceeds to state that by this means the terrible appetite is formed, and drunkards are made, and the doctors have taught the common use of distilled spirits, and that the people did not drink till the doctors taught them;

that the doctors call them good, and order them so much that the people learn to take them themselves ; and that the doctors in this way are probably the greatest of all hindrances to the temperance cause ; that so long as the doctors say a little is good, and the people do not study into the matter for themselves, they will believe that *it is* good, and drink and make drunkards as they have done in the past.

The little primer then proceeds to teach the children that the doctors must find some other way of treating their patients, and to bring this about is for the *children to refuse to take alcoholic medicines.*

A Scientific Experiment that is not Scientific.

But there is still an equally absurd presentation of what is assumed to be a scientific experiment. The question is asked, What happens when food is put into a bottle with alcohol? The answer is that "the alcohol prevents decay ;" and when taken in the stomach indigestion is engendered, food is hindered from being appropriated, and "it creates sores there," etc. For a moment let us contrast a bottle with the human stomach. The latter has a temperature of its own ; it has a wonderful vital chemistry of its own ; it has juices and secretions peculiar to itself. How absurd to teach that food taken into the stomach and food put into a bottle undergo a similar process ! To make the analogy complete the bottle should have sores.

Again, the children are taught in Miss Coleman's little catechism that "more than half the insane people in this country are made so through drink."

It is difficult to comprehend how such discreet and honorable men as are found in the official board of the National Temperance Society can allow such utterances to appear under their names and with their sanction. It is to be hoped that future publications of this influential society will be more in accordance with truth and the dignity of the subject.

Facts that are Truths.

But let us look at the facts as they are. It is not difficult to get an opinion of the medical profession upon any subject on which an expression is desired, because of the completeness and cooperation of their organization. Each county in most of the States has a medical society which is annually represented in a State society, as well as in a national assemblage known as the American Medical Association, to which every county society in every State may send delegates. After this comes the International Medical Congress, meeting alternately in the capitals or other cities of different nations.

It may be seen how readily, by this continuous chain of communication, an expression of opinion upon any subject may be had.

National Medical Congress, 1876.

In the year 1876 there was held in Philadelphia one of these *International Medical Congresses*, which was composed of about six hundred delegates of different nationalities.

"The National Temperance Society," "The Women's Christian Temperance Union," and "The New York Friends Temperance Union," each addressed a memorial to that distinguished body, requesting it to make a public declaration of its opinions as to the status of alcohol as an alleged food or medicine, etc.

The memorials were referred by the congress to the section on medicine, before which a valuable paper was read by Dr. Ezra M. Hunt, now secretary of the Board of Health of New Jersey, covering the question proposed by the memorialists. After a full and free discussion that was remarkable for ability and earnestness, the conclusions which the author of the paper presented were unanimously adopted as the sentiments of the section on medicine. As such they were reported for acceptance to the general congress, and by it ordered to be transmitted to the memorialists in reply to their question.

To condense these answers, in the opinion of medical men the world over, the question of the food value of alcohol is yet unsettled. As a medicine it is useful in some conditions, but its administration should be confined to the medical profession. Physicians are not accountable for its use by the laity, nor for the evils resulting from such use. Alcoholic liquors are not as pure as medicines should be.

There is no doubt that some physicians are prepared to go farther than this, but as an average opinion concurred in by physicians from nearly all nations, it is a sufficient rebuke to the careless and unqualified assumption of the catechism, that doctors have taught people to become drunkards, and by their advice the evil is continued.

Let me refer to the opinion of an eminent total abstinence physician on this doctor question, Dr. F. S. Davis of Chicago, the originator of the American Medical Association, and the choice of his countrymen for the presidency of the late International Medical Congress, held at Washington in 1887. He is quoted as saying that there are thousands of physicians who abstain from the use of intoxicants as a beverage, and he reports that in Illinois the State Medical Society, of several hundred members, convenes annually, closing their professional labors with a banquet, from which all intoxicants are excluded. I have no doubt that the same may be said of other State and county societies.

British Medical Temperance Society.

In Great Britain there is a Temperance Society, composed exclusively of medical men, which was organized, I believe, in 1876, with its headquarters in London; there is an Irish branch with headquarters in Dublin, another in Scotland, another for the north of Ireland, with its headquarters at Belfast, and another in Wales, numbering, with a few medical students as associates, over five hundred members.

I had the honor of breakfasting with about three hundred tee-total doctors at a meeting held in Dublin in 1887.

Nothing was served as a beverage stronger than English breakfast tea, which was poured from the well-known black china teapots stationed in rows about six feet apart along the middle of the tables.

If beer is the drink of many, and the stronger alcoholics of some, the drink of the sober *Briton is tea*; also of tee-total doctors, who might if they would, *or could*, sing the old Scotch song:

To the Praise of Tea.

Great cordial! sure thou stand'st confessed,
The glorious substitute and best,
In places of our dram-drinking pest,
Come, crown my lay,
As choice of true tee-totalers taste —
Prime cup o' tea.

In Temperance's name, then, my advice is,
Let all for tea-cups 'change their glasses;
Nor longer, like to Cadger's asses,
In dram-shop bray,
When such pure, real, domestic bliss is
In cup o' tea.

No Pledge for Doctors.

Physicians are not required to sign a pledge on entering the society. It assumes that no gentleman would offer to join whose principles and practice are not in accord with those of the society.

This brings me to remark upon the difference between the people there and here in the matter of the pledge. In this country a person is not considered sound on the temperance question who has not taken the pledge, and joined some one of the many societies or orders that require pledge taking as a token of membership. In England there are many friends of the cause and advocates of it who are not pledged, — Church and government dignitaries, men who stand high in social life, titled men, whose names and positions command influence, are found in the field and are doing good, — they

are total abstainers, but not pledged as such, but the fact of their total abstinence principles and conduct entitles them to recognition. Not so with us. We seem to have forgotten that among true, real, and practical temperance men there are many more outside of temperance societies than inside. At least that is my observation. And you may ask, why are they outside? The answer is, because they have scruples about signing a pledge, and you will not allow them to enter without one. The cause suffers great loss, so I believe, by such a policy.

American Conscience.

The American conscience is right upon the subject. It approves of sobriety and good order. It looks upon temperate living, and in all that temperate living includes and inculcates, with approval. The moral sense of the American people rejoices over every effort to promote right living and establish justice.

In obedience to these claims upon personal and individual character, there are thousands of good, honest, working men outside of societies, clubs, leagues, or orders of any kind, who are doing a silent unrecognized service, the only record of which is in the book that angels keep.

Dr. Mason's Reward of One Hundred Dollars.

I notice now what is being done by one of our vice-presidents, the worthy son of a father of whom I cannot think without a feeling akin to reverence. Our vice-president, Dr. L. D. Mason, has given an example of the zeal and enterprise of the younger members of our association, by issuing a circular through the *Journal* and other medical periodicals, addressed *To Medical Microscopists* offering one hundred dollars for the best essay on "The Pathological Lesions of Chronic Alcoholism, capable of Microscopic Demonstration." Distinguished microscopists of New York and Brooklyn will act as a committee to decide upon the award.

This opens another avenue for research. The reach of

the microscopic world is far beyond the ken of the human eye. It is indeed outside the realm of human thought, unless aided by the magnifying lens to discover, and interpreted by the science of life itself to understand. All praise to Dr. Mason for this new departure leading to new discoveries.

What Remains to be Done.

In the open field before us there are a few duties, that are plain to see and not difficult to perform. In the name of the Association, the Congress of the United States should be reminded of the solemn fact that no suitable provision is made for the inebriate class of the army and navy. Asylums for the insane are declared to be improper resorts for such by the superintendents of said institutions, and the moral sense of the people declares against commitment to prison cells.

The Bureau of Education at Washington, the State superintendents of public schools, and the presidents of colleges should be addressed in the same behoof, and the governors of each State and Territory requested to consider the propriety of calling the attention of the legislatures of the respective States and Territories to the consideration of the subject. We cannot tell how much of such seed-sowing may take root, and bring forth fruit, but remembering the rapid, almost phenomenal, growth during the past twenty years of the disease dogma, we need not stop to inquire "What will the harvest be?" Our work is sowing; the reapers come after us.

Before bringing this address to a close let us pause a moment, and try and listen for certain voices we have been accustomed to hear at the annual roll-call, but which no longer respond. Yes! we may hear them as we have heard our own voices when we have sailed on the bosom of a lake and called to the mountains that are around it, and they have answered back. We remember how the words we uttered were thrown against the mountain sides, and then how they would leap to their summits, and sweep along and through the valleys, rising and falling with ever varying ca-

dency, till in the faintest murmurs, they are wafted into the distance, and we hear them no more. We call this *Silence*; but, think ye, are they not going on still? Do not words of truth live? Is not truth itself immortal? Tennyson says:

“Our echoes roll, from soul to soul,
And grow forever and forever.”

Is this true! If so, the words of PARKER, of the ELDER MASON, of DODGE, of WILLET, and others are still on their mission. The words we utter, if they are true and wise, have started on their errand, and will drop fatness, to nourish those who come after.

Letter from the distinguished Dr. Alexander Peddie of Edinburgh, Scotland, who urged the recognition of inebriety as a disease over thirty years ago, and who is one of the few great pioneer leaders in this field:

15 RUTLAND STREET, EDINBURGH,
1st November, 1889.

My Dear Dr. Crothers, — I have just received your kind letter of the 21st ult., inviting my presence on the occasion of the honor to be done to my old friend, Dr. Parrish, president of the Association for the Study and Cure of Inebriety. I am sure, however, not merely on account of the shortness of the invitation, the geographical distance, and the season of the year, — but the fact that I am rather more than eight years advanced in life than Dr. Parrish — you will admit that there is good reason for taking care of myself at home. However, I am truly glad that you are about to pay such a tribute of respect to one who has for so many years devoted his best energies to the general cause of temperance and social welfare, and who has done so much by personal sacrifice, his pen, and in your excellent association to expound the pathology of those cases of inebriety which should be regarded as a form of insanity, and to promote their better care, and, if possible, their cure. In this country — although I wrote my first paper on the above subject thirty years ago — it is only of late years that there has been any practical action in regard to it; but now apparently, helped on doubtless by a strong breath across the Atlantic, and by spasmodic efforts among ourselves — the profession, I think, is about unanimous in our belief, and the public, to a large extent, seem awakened to the importance of the questions involved in them.

The Medico-Chirurgical society of this city had a discussion in February last on a proposed Bill for Parliament called the *Restorative Home Bill* for Scotland, by Charles Morton, Esq., late crown agent for Scotland, and came to a unanimous resolution to petition in favor of it. Perhaps you may have seen the speeches on this occasion as fully reported in the May, June, and July numbers of the *Edinburgh Medical Journal*, and also now fully published in the eighth volume of the *Medico Chirurgical Transactions*. This discussion is also, I think, about to be published in a separate form for the public, and when it is I shall have much pleasure in sending you a copy.

Begging you on the 12th inst. to convey, first to dear Dr. Parrish my best birth day wishes for his health and happiness and continued usefulness; second, to your Association for the increased success of its labors,

I am, yours very truly,
A. PEDDIE.

A SKETCH OF THE LIFE OF JOSEPH PARRISH

BY PAUL R. SHIPMAN.

The subject of this sketch, and the object of the honors bestowed in the dinner whose proceedings are recorded elsewhere in these pages, was born in Philadelphia, Pa., November 11, 1818. Of Welsh-English descent (English in the paternal line, Welsh in the maternal), he is the fifth son, as well as namesake, of Joseph Parrish of Philadelphia, the famous Quaker physician, whose noble professional career and unspotted life closed together just half a century ago. His mother was Susannah Cox, only daughter of John Cox, a prominent minister of the Society of Friends, and founder of the Oxmead homestead, a beautiful estate in the vicinity of Burlington, N. J., which became the patrimony of the Parrish family through the marriage of the elder Parrish with the daughter of the house. Having mentioned his parentage, it is almost unnecessary to say that he was born a philanthropist, and quite unnecessary to add, in view of his achievements, that he has fulfilled the "promise and potency" of his birth.

Joseph Parrish, the younger, received his academical training in the schools of the Friends in his native city, supplemented by a classical course under the direction of private tutors; so that when he made choice of a profession he was well equipped for the study of it, which he pursued in the medical department of the University of Pennsylvania, from which he graduated with honor in 1844. Meanwhile, in February, 1840, entering the temple of Hymen before that of Esculapius, he married Lydia Gaskill, the amiable and accomplished daughter of an honored citizen of Burlington, N. J., and subsequently during the same interval made a slight trial of agriculture, which, however, proved ungenial and generally disappointing. Receiving his diploma, he established himself in Burlington, the native city of his wife, where he soon acquired a large practice, including that

of physician to the Burlington College and St. Mary's Hall, the latter a female seminary that rose to celebrity under the supervision of Bishop Doane, then in the zenith of his fame. The *clientelle* of the young practitioner, already large, was steadily enlarging. He now had the professional ball at his feet.

At the beginning of his practice he fell in with a case that brought out in an amusing way his strong point as a man and physician. An individual from Tuckerton, N. J., evidently under some hallucination, called at the office one day, and proceeded with a very lugubrious face to describe his case, which he seemed to regard as well nigh hopeless. "I think I know what ails me," he said splenetically, "but I can't find a doctor to agree with me, or tell me what to take. I have heard of you, Dr. Parrish, and I come to see if you can't do something for me." "Well," said the doctor, taking in the situation at a glance, "what ails you?" "Why," he answered, "I think I've got a *spine in my back*." "You are right," declared the future master of nervous pathology, "that is exactly what ails you, and I will give you something that will cure you;" which he forthwith did, in the shape of that magical nervine known in the unofficial dispensatory as *bread pill*, and, it is needless to say, with the happiest results, the patient retiring elated, profuse in his praise of the doctor's superior sense, and never afterwards suffering a relapse that did not promptly yield to the same remedial agent. "An ounce of mother-wit," says the German proverb, "is worth a pound of school-wit."

Dr. Parrish is a great and enlightened physician, but from the first the spirit of the healer has had to divide possession of him with the spirit of the teacher, in obedience to which he set on foot in 1847 *The New Jersey Medical Reporter*, which he conducted with such judgment and ability that it was hailed at once as a power in the literature of the profession, and became ere long the official organ of the Medical Society of the State. In the course of a few years, however, owing to failing health and the pressure of more imperative

engagements, he associated with himself in the conduct of *The Reporter* Dr. S. W. Butler, to whom eventually he transferred it, and who in 1866 removed with it to Philadelphia, where, having dropped its geographical addition, it now flourishes as *The Medical and Surgical Reporter*. A periodical that was started nearly fifty years ago and is going yet must have started under a pretty vigorous impulse.

In 1854 Dr. Parrish, at the urgent request of the Philadelphia College of Medicine, backed by the solicitation of his Philadelphia friends, accepted reluctantly the Chair of Obstetrics and Diseases of Women and Children in that institution, and removed with his family to Philadelphia. Unhappily his feeble health and drooping energies presently justified the strong misgivings with which he had accepted the chair, constraining him to resign it after occupying it one term, and resort, accompanied by his family, to the softer airs of the South, where he spent the coming winter. Deriving no benefit from this change of climate, and suffering from a pulmonary complaint that threatened the worst, he returned home at the opening of spring, and in May sailed with his wife for Europe.

His time abroad he passed mostly in England, France, Switzerland, Italy, and Scotland, visiting these countries in the order in which they are here named. Devoting the summer to England and France, he in the course of the fall went to Switzerland, whose dry and rarefied air proved so nearly fatal to his pulmonary complaint that it easily received the *coup de grace* from the next stage of his itinerary, which was no less than the passage of the Alps amid the wholesome rigors and stimulating glories of the Alpine winter; so that when he descended into the plains of Italy he was himself again. And this was particularly fortunate for him, because when he got to Rome, what with inspecting hospitals and asylums, expostulating with the authorities in charge, calling on the Prefect of Charities, interviewing Cardinal Antonelli, and memorializing the Pope, his ruling spirit gave his body so little rest that if it had not recuper-

ated in Switzerland it might not have recuperated at all, although, as the outcome of this reformatory zeal, it should be said, the Cardinal was impressed, the Pope acknowledged himself "graciously indebted to the young American for his kindly and judicious interest" (conveying the acknowledgment through Ex-President Fillmore, then in Rome), and, most significant of all, the abuses which had aroused the young American's "interest" were, upon formal examination and due inquiry, thoroughly reformed. If Switzerland had done him good, he in turn did good to Italy; and the account current between him and the Old World, when he left its shores for his home in the New, was balanced.

On returning to his native city in the spring of 1856, with health renewed and aspirations intensified, Dr. Parrish, not unnaturally, was eager to resume the practice of his profession, as he might have done under the most favorable auspices; but his friends, recognizing that he was larger than his profession, recognizing, in other words, his preëminent fitness for organizing and administering as well as moulding and inspiring institutions, pressed him to reserve his abilities for that great but comparatively uncultivated field; and to their persuasion he with some hesitation yielded, narrowly escaping the fault (matching that imputed by Goldsmith to Burke) of giving up to profession "what was meant for mankind."

A gateway to this new field, as it happened, stood open close at hand. Certain humane Philadelphians, with the late Bishop Potter of Pennsylvania at the head of them, had recently secured a charter authorizing the establishment of a Training School for Idiots, which they had duly organized, and which, complete in body, lacked nothing but an informing spirit to make it a living thing. In these circumstances the directors turned to Dr. Parrish, voluntarily tendering him the office of superintendent, which, after much consideration and a personal inspection of the premises, he accepted, and breathed into the lifeless institution the breath of life, to such good purpose that its excellence was speedily recognized, not

only by the State of Pennsylvania, but by New Jersey and Delaware, all of which, as also the City Councils of Philadelphia, made liberal appropriations for its support. He had passed through the open gateway, and stood triumphant in his proper field.

The prospect was fitted to thrill him with manly pride. What he felt may be inferred from a passage in an educational address which he delivered at this period. "Within the last quarter of a century," he said, personifying education, "she has sought for mind in the idiot, and her search has not been vain. With the light of Christianity to guide her, and the genial influence of philanthropy to cheer her, she has gone down into the lowest depths of human existence, seeking for the feeblest sign of intelligent life. When her hand touched it, it grew warm. When she spoke, it stirred in its solitude. When she said, 'Awake'! it trembled. When she breathed upon it, it nestled towards her. When she took it to her bosom, it whispered faint desires. When she lifted it up to the light, it smiled. When she led it forth, it praised her; and into all civilized lands the word has gone out that education can reach not only the dumb, that he may speak, and the blind, that he may see, but the idiot, that he may stand up and say, 'I am a man.'" Who can wonder that the author of this exquisite passage came off successful in the province to which it refers? He found the gateway to his field open, but it mattered not; if it had been shut and triple-locked, he bore the key that would have opened it—the charmed key of insight penetrated by sympathy.

In 1863, the school having long before cleared all breakers, and its course being smooth, Dr. Parrish, against the protest of the directors, resigned the office of superintendent, and entered the United States Sanitary Commission, rightly deeming that, as between children of the same land, patriotism is the highest philanthropy, and, without qualification, service of one's country the first of civil duties. The school, however, it is a pleasure to state, exists to-day in unabated prosperity.

As a member of the Sanitary Commission, Dr. Parrish's services, it will be readily imagined, were of surpassing value. "He first acted," says a memoir of him published in 1874 in "Representative Men North and South," from which, by the way, the facts of this sketch are partly drawn, "as an inspector of the camps and hospitals in the vicinity of Washington; and here he labored zealously to make himself acquainted with the actual wants of the soldiers. When the government required more help in the procuring of supplies, Dr. Parrish was delegated to travel through the principal towns of Pennsylvania, and of some other States, holding public meetings, and organizing aid societies. About this time he also edited the *Sanitary Commission Bulletin*, in connection with his other services, and so successful was he in organizing societies for the manufacture of garments, and the collection of supplies, that he was requested by the Sanitary Commission Board to visit the governors and legislators of the loyal States, and endeavor to unify and concentrate the work of this important auxiliary to the government, which he did, with very gratifying results. To complete his good work, the doctor made an extended tour to numerous camps and hospitals within the Union lines in the West and South, under a full commission from the President of the United States. He was always to be found wherever and whenever there was suffering humanity to be attended. He visited Nashville, Lookout Mountain, Chicamauga, New Berne, and other intermediate places, looking after the sick and wounded, and distributing the supplies of the people through the authorities of the government. For some months he also took charge of the supply stations at White House and City Point, where he received from the Commission whole cargoes of clothing, ice, and hospital stores, for gratuitous distribution. Mrs. Parrish accompanied her husband in several of his expeditions nearer home, besides which she was herself in charge of the stores at Annapolis, Maryland, where she contributed not a little by her own personal attentions to alleviate the sufferings of both Northern and Southern

sick and wounded. She also prepared a very large edition of a little volume called the *Soldier's Friend*, containing directions how to find the Rests and Lodges of the Commission, as also a choice collection of hymns for gratuitous distribution among the soldiers. Fifty thousand of these were printed by the Commission and distributed gratuitously in the army and navy."

These invaluable services, it may be said with truth, were rendered not so much to a cause as to humanity, embracing both parties to the conflict, so far as possible, even while it lasted, and, when it ended, extending at once to the soldiers of the South and North alike, and generally to the necessitous of both sections without distinction, not omitting by any means the innocent occasion of the strife, who in the hurry of the moment realized only that he had lost one master without finding another or becoming his own, and in reality was a much fitter object of compassion than either of his white rivals in distress. The day following General Lee's surrender, Dr. Parrish, accompanied by his younger brother Edward, entered Richmond, Va., where he established a station of the Sanitary Commission, and supplied it with hospital stores for the benefit of the two armies, charity and peace in his person installing themselves in the headquarters so lately occupied by enmity and war, and sending forth, instead of the messengers of carnage, the ministers of sympathy and of hope.

This public office discharged, and no other claiming his attention, he yielded to the impulse of private attachment, and with his brother hastened to Fredericksburg, in the neighborhood of which lived, at the outbreak of hostilities, a friend of his, a large slaveholder, at whose house he had frequently been a guest, and with whom at the beginning of the struggle he had exchanged letters, and at length, agreement being impossible, parted not in anger but in sorrow. The incidents of this visit are so interesting and impressive, and reflect so much honor on all concerned, and indeed form so characteristic and memorable a scene of the new born

peace, that no apology is made for pausing to record them even in a running sketch like the present.

Arriving at Fredericksburg, Dr. Parrish drove out with his brother to the home of his friend, some five miles from the city, reaching there late in the afternoon. Desolation and sadness were written all over the entrance and its surroundings, and, the house being tightly closed, it became a question with the visitors whether or not any one occupied the premises. On the doctor's knocking, however, the familiar face of the old black Auntie met his gaze as she opened the big door very cautiously, apparently fearing intruders. He having been, as already mentioned, a visitor there in years gone by, she knew him, and, calling his name, hurried to announce his presence. Enemy though he had been according to the laws of war, no one could have been more warmly welcomed by the good mistress of the house, who lost no time in summoning her husband and family. It was a joyful meeting all round. Edward Parrish, gentle, sympathetic, loving and loveable, took the children to himself, and, in concert with the hostess, filled up a few hours of the evening with laughter and merriment, such as they had not known for some time. The doctor and his host spent most of the night in getting hold of the situation of the latter's affairs, and especially of his relation to his slaves. They finally reached a conclusion, and it was agreed between them that the doctor, next morning, should communicate it to the negroes called together on the lawn to hear it.

At an early hour in the morning, accordingly, the horn sounded, and the negroes gathered on the lawn, about fifty in number, old men and old women, young men and young women, single and married, but not many children. Most of them were field hands. With the house servants only was the doctor acquainted. The business was opened by his friend, who in a few words gave his people to understand that Dr. Parrish had something to tell them, which he knew they would be interested to hear. He then took his seat on a log, and seemed immersed in thought. It was a crisis in his life:

impoverished by the war, so far as ready money was concerned, yet with plenty of land—with only one mule left, and but few implements—his laboring force free and at their own disposal, and what they would do or say a matter of doubt even to themselves. Some of the negroes sat upon the grass, some leaned against the trees, some, and especially the young men, stood upright, with folded arms and an air of independence that betokened a conception, more or less clear, of their new relation to their former master and the world they had never seen beyond the bounds of their home. Dr. Parrish was impressed (as who could have helped being?) by their behavior. It was quiet, respectful, polite, but indicative of something stirring within them to which they had been strangers till now, and which made them doubt and hesitate. They were "in a strait betwixt two," not knowing which way to go. He, also, was in a strait, hardly knowing how to begin or what to say, besides the bare proposal he was authorized, on behalf of his friend, to lay before them. But the duty was upon him and must be done.

"My friends," he said, "many of you know me, and where I come from, and I feel sure that you will listen carefully to what I say. And when I am done speaking, I want you to speak, and tell me what you think of my friend's offer to you, which I shall tell you about in a few minutes. You all know that we have had a dreadful war between the North country and your country here in the South. The soldiers on both sides fought well. They were all brave men. The women and children were brave, too—brave in giving up comforts they had been accustomed to, and submitting to hardships they never knew before. Thousands of soldiers were killed on both sides, and scarcely a family lives that has not wept for lost ones. As to the colored people, I want you to know that you are much better off than many of your color. They have been scattered in different places, and taken away by the soldiers, and pressed into the army, to cook, and drive, and serve in various ways. You have been kept together—thanks to your master and mistress for that. Your cabins,

and your little stock of whatever you had, have not been disturbed, and I find you here around the old home yet. Now, I want to read you what the President of the United States has sent all over the country to be read by all the people. [Here he read the Proclamation of Emancipation.] By this paper, under the rules of war, you are free. My good friend there does not own you any longer, as he did before. You can go out to the great, big, strange world, and shift for yourselves. And if you like you can stay where you are, if you will accept of what he offers you. Now listen, and listen carefully. My friend says that he has no money to pay you wages at present. He is poor like yourselves, but he has land — he still holds this beautiful plantation, with all its dwellings, and barns, and tobacco-houses, and all. There is some bacon in the smoke-house, and a few hams. You may keep your cabins, your pigs, and chickens, and you shall have a share of the corn and bacon, but no wages, now. If you will stay on as you have been doing, put in the crops, and harvest them, you shall have wages when the crops are sold, and wages for the time between now and then. Now what do you say to this? I want you to speak, and say just what you think, and my friend will hear and understand you."

A long pause ensued, perhaps five minutes, when an old white-headed man stepped forward, and, addressing his master, said: "Marse Jeems, I lib wid you' fadder and modder, when you was baby. I done karr'd you in my arms. I lub you, and keered for you. When you growed bigger, I tuk you ter de corn-field on de ole mule, and you was nebber hurted. You and me has nebber parted from dat day to dis. And now dat sorrer has kum'd ter you and de misses, now dat de crops don't grow, and de ole place look bad, is I gwine ter lebe you? No, no, Marse Jeems, I is not!" Then turning to Dr. Parrish: "And you, doctor, dat kum here ter tell us we am free, and dat we kin go, if we wants to, I say, tank 'ee! you am good to say dis; but Marse Jeems, and de missus, and de chillun, am here yit — dey sort o' long to me and us ole fellers — and we is gwine ter stay." And so said they all;

and stay they did, for the remainder of the life of the doctor's friend, who to them was always "Marse Jeems."

Returning from this mission of friendship, Dr. Parrish wound up at last his humane and patriotic labors by visiting, in company with his wife, the principal cities of the South, for the purpose of inspiring the schools established there under the direction of the Freedmen's Commission, and reporting the facts concerning them; which purpose, it need not be said, he accomplished with fidelity and thoroughness. The terrible crisis was over. He had discharged his whole duty to his country; and, with an approving conscience and invigorated constitution as his ample reward for the priceless service, he was free to turn once more to his chosen field. He had answered generously the trumpet-call of patriotism, and now, the republic saved and liberty secure, he might hearken again to the proper voice of humanity.

His ear, as the reader will anticipate, quickly caught the well-known accents; and his heart, linked as of yore with his head, straightway made the old response. Before the echoes and reverberations of the shock of battle had died away, Dr. Parrish originated the movement developing into "The Citizens Association of Pennsylvania," which in June, 1866, was incorporated by the legislature of that State, for the purpose, as declared in the charter, of "establishing a society for the reformation of inebriates, and for the moral and social elevation of the ignorant and neglected classes." Of this association, composed of leading Philadelphians, Dr. Parrish was the president, as he had been the originator, and henceforward became the organ as well as executive, obliged indeed to embody in himself, whether he would or not, the active forces of the organization.

His first official act on behalf of the association was an address to the people, defining the end immediately in view as "the purchase of lands and erection of buildings for the cure of the intemperate," stating the method proposed for "the cure of the intemperate," with the philosophy of the method, and, finally, appealing urgently for "sympathy and

coöperation, and for liberal contributions of money." This appeal was so far successful that the Pennsylvania Sanitarium, in which the philanthropic aims and philosophic views of the association took shape, with Dr. Parrish at its head, was opened for the reception of inmates in June, 1867, the institution having been located in a retired and charming part of Media, the capital of Delaware County, Pa., fourteen miles from Philadelphia. The germinal principle of this institution is expressed in the proposition that inebriety is a disease, which no man, in either hemisphere, has grasped more firmly, advocated more ably, or developed and applied more judiciously than Dr. Parrish. It is not too much to say that he is the foremost champion of the principle.

As soon as the Sanitarium got fairly under way, Dr. Parrish, true to his teaching instincts, and in furtherance of the interests of the institution, began the publication of a quarterly magazine, which he called *The Probe*; and certainly nothing about it discredited its name, unless it was the gentleness with which it searched to the bottom the somewhat burning questions it discussed. Before long the Pennsylvania Sanitarium made a name for itself, and for its superintendent and physician-in-chief, not only in this country, but in Europe. The institution at Media was taken the world over as an object-lesson or group of object-lessons in the study of inebriety. Everywhere it was described, cited, applauded. It grew renowned.

When a good man gets hold of a good thing of a public nature, his first impulse is to share it with others, and make the circle of participants as wide and full as possible. Prompted by something akin to this impulse, Dr. Parrish in 1870 asked the superintendents, physicians, and others officially connected with the scattered inebriate asylums of the country, to come together on a designated day in the city of New York, with the view of multiplying such institutions, and of advancing, in all other feasible modes, the cause they represent. His call was cheerfully answered, and at the appointed time and place the meeting came to pass, and, in

in pursuance of its object, organized *The American Association for the Study and Cure of Inebriety*, of which he declined the presidency, but accepted the secretaryship, and formulated the principles, formulating them so well that they stand now, word for word, as he defined them then. At the annual meeting of the association two years later, however, he accepted the presidency, which he has since held. It is his incumbency of this office which furnished the nominal occasion of the honors recently paid him at his home in Burlington; the real occasion, as the readers of this JOURNAL need not be told, was his unsurpassed services to the cause, haloed with the charm of his character.

The American Association for the Study and Cure of Inebriety in a short time made itself felt at home, and by consequence known abroad; insomuch that, attracted by the rapid strides of the movement which it heads, Dr. Donald Dalrymple of England, M. P. and F. R. G. S., visited this country in 1871, expressly to examine the institutions under its wing, and, having by the examination satisfied himself of their superiority, requested the association to designate "at least two of the most competent and best informed of those who are conversant with these institutions" to "come to England and give evidence before the Committee of the House of Commons," the question having previously been introduced into Parliament by Dr. Dalrymple, and referred to a select committee, of which he was chairman. In compliance with this request the association designated Dr. Parrish, its president, and Dr. D. G. Dodge of Binghamton, N. Y., its secretary; who accepted the appointment, and sailed for England in April, 1872. It may be noted here, parenthetically, that Dr. Dalrymple, among other institutions in our country, examined the Pennsylvania Sanitarium, of which in his report to the House of Commons he made this mention: "I visited the establishment at Media twice, though I only once saw the superintendent, Dr. Parrish, who, from length of experience, accurate knowledge, moderation of views, and sobriety of judgment, I place at the head of all those with whom I have had communication."

Dr. Parrish and his colleague, on arriving at London, appeared before the committee, at intervals, for two weeks, a stenographic report of their testimony being taken, and published as a Parliamentary document. The views they expressed in the course of their testimony, and which their testimony sustained, were unanimously adopted by the committee in its report, and subsequently, under the direction in large measure of Dr. Dalrymple himself, carried into effect. The American delegates, it should be remembered with pride, reflected credit on their country, as well as on the association that sent them. The association, it is certain, with the movement which it leads, scored a distinct triumph.

Shortly after the close of this mission, Dr. Parrish, without his knowledge, was appointed by the President of the United States, and duly commissioned, to negotiate a treaty with the hostile Indians north of Texas; but in consequence of the illness of his wife declined the appointment, persisting in his declination in spite of repeated solicitations to reconsider it. Ultimately the appointment was conferred on his brother Edward, mentioned above, who accepted it, but unfortunately did not live to return home, dying among the Indians whom he had quieted. Not long afterwards, as may be remembered, they sent to Washington a great delegation of their chiefs, who, after doing homage to their great father the President, visited Dr. Parrish at Media, to pay their respects to him as the brother of their mediator, and relate the incidents of his brother's death, which one of the principal of them did in pantomime, with marvelous distinctness and vividness. Dr. Parrish received the chiefs with a short speech, happily pitched in the key of aboriginal eloquence, which they interrupted more than once with profound grunts of approval, and at its conclusion responded to it in the same key, although an impartial judge, one may be pardoned for thinking, would have pronounced the doctor's felicitous remarks more Indian than those of the Indians themselves. The occasion, however, is noticed here chiefly on account of the sorrowful event that brought it about.

In the fall of 1872, the trustees of the Maryland Inebriate Asylum at Baltimore, Md., called on Dr. Parrish to take charge of that institution, which, though chartered in 1860, was still on its first legs, that bade fair to prove also its last ones, being unknown, distrusted, and all but insolvent. However, he consented to take charge of it temporarily, without relinquishing the superintendency of the Pennsylvania Sanitarium, and continued in charge of it for two years, at the end of which the Asylum, no longer unknown or distrusted, was seated in new and beautiful grounds, housed in commodious and tasteful buildings, and filled with inmates. He left it on the highway to permanent success.

Dr. Parrish in 1876, after the lapse of nearly a quarter of a century, returned with his household to Burlington, N. J., which is now his home, and in all likelihood will continue to be, until he goes to his last home; whither, alas! his estimable and devoted wife preceded him five years ago. In the shadow of his bereavement, and possibly thinking to assuage his own affliction by the congenial occupation of removing the afflictions of others, he opened in Burlington a private institution known as Parrish's Home for Invalids, to which are admitted a limited number of the milder class of nervous patients, and which presents notably the aspect of a refined and luxurious home, as it is animated by the spirit of one. It fills his ideal of a remedial establishment. A few months later, doubtless influenced still by the two-fold motive that gave birth to it, he visited England on a tour of inspection of similar establishments, and while there was honored with a reception at the Dalrymple Home, by the British Society for the Study and Cure of Inebriety, of which the distinguished Dr. Norman Kerr is president, the invited guests numbering about a hundred, and including members of the nobility, of the army, and of the clergy, as well as of the medical profession. In receiving Dr. Parrish the president of the society made a congratulatory address, closing with a resolution of welcome, which, after being seconded by one of the most eminent members of the profession in Great

Britain, and supported in laudatory speeches by representative guests, was passed with cordial unanimity, and of course suitably acknowledged by the recipient of the honor. Dr. Donald Dalrymple, sad to say, for whom the Dalrymple Home was named, and whose tour in this country has been referred to, had meantime been numbered with the dead. Dr. Parrish, none the worse but rather the better for his trip, returned home in the spring of 1886.

Some year and a half later, in June, 1887, he visited England once more, this time as a delegate of the American Association to the Colonial and International Congress on Inebriety in London, having as his colleagues in the delegation Dr. T. D. Crothers of Hartford, Conn., secretary of the association, and editor of its organ *THE QUARTERLY JOURNAL OF INEBRIETY*, and Dr. T. L. Wright of Ohio, author of a profound and striking work entitled "*Inebriism*." The day before the meeting of the Congress, the British Society gave to Dr. Crothers, in the rooms of the Medical Society of London, as it had previously given to Dr. Parrish at the Dalrymple Home, a public reception in consideration of his services to the cause, Dr. Parrish being present as an honored guest, and making a graceful speech in acknowledgment of the compliment worthily bestowed on his distinguished colleague. At a meeting of the Congress which followed in Westminster Town Hall, Dr. Parrish presented a paper on the question "*Is there a Climacteric Period in Inebriety?*" which, permission being granted, was read by his friend and companion, Mr. W. E. Schermerhorn. The paper was short but pregnant and suggestive. During his stay in England he received numerous marks of respect from the press as well as the profession. The American delegation as a whole, indeed, was the object of especial attentions. He came back late in the summer, completing safely and agreeably a voyage which, in view of his impaired health, was not without some hazard.

It may be worth while to state here, what was shut out above by the sequence of more important things, that Dr.

Parrish was invited, as an expert on insanity, to attend the autopsy of Guiteau, and when he failed to appear was summoned by telegraph, with the assurance that the examination, should he consent to come, would be deferred till his arrival; but he declined to attend.

Dr. Parrish has no children alive. A son, full of promise, died in childhood; and a daughter, Mrs. Charles S. Welles, of Elwyn, Pa., his only other child, departed this life in 1879, leaving a daughter, now some ten years of age, who is his sole lineal descendant living. This child was present at the late banquet to her grandfather, as the guests must well remember, for she played among them like a sunbeam.

In the course of the last year or two, Dr. Parrish, finding routine irksome, and feeling more and more the need of freedom from care, resigned the active professional duties of the Home to his nephew and associate, Dr. Wm. G. Parrish, devolving at the same time the duties of supervision on Mr. Samuel Parrish, his youngest brother, and indeed the youngest of the family, albeit he himself, vigorous and bright as he is, has entered upon what Victor Hugo calls "the youth of age." Dr. Parrish, it is true, remains physician-in-chief, but his services, as befits his years, are consultative rather than operative, leaving him at liberty to indulge without restriction his tastes for literature and philosophy, for the society of friends, and in general for that ease with dignity to which he has so richly earned the right. He sits in the evening of life under his vine and under his fig-tree, where not only are there none to make him afraid, but all vie with each other in filling his cup of joy. That which should accompany old age, and which none but the good may look to have, is his in flowing measure.

As honor, love, obedience, troops of friends.

An estimate of Dr. Parrish's character and intellect does not fall within the scope of this imperfect sketch. Yet a word or two on this head may be pardoned. Dr. Parrish incorporates the cardinal virtues, but perhaps the trait of his character to which he owes most, and the world after him, is

sympathy,—a sympathy manly, penetrating, true—a sympathy that raises instead of lowering the self-respect of its object — a sympathy, in fine, that is not pity so much as love. He is a man of strong and trained intellect, but his most potent intellectual trait, if the opinion may be hazarded, is common sense — common sense in an uncommon degree. Combine these two traits, vitally, and we have a fair working definition of genius. We at any rate, it is submitted, have the chief agency by which Dr. Parrish has achieved the beneficent work of his life. To it may be ascribed, in greater or less measure, his rare gift of comprehension, grasping intuitively the central point of a question — his rarer gift of expression, lodging his thought in the minds of others so simply that it seems not his but their own — his power to attract men, vitalize great enterprises, and conduct them to fruitful issues. It runs through his life like a golden thread. The jewels of his fame are strung on it.

But there is one thing about Dr. Parrish, both as a speaker and writer, it must be owned, that can hardly be traced to this source, lying deeper in his mental and physical organization. And it is a very captivating thing. It is that force without effort from which his readers or hearers instinctively infer a reserve of force that puts them at ease with him and with themselves. At the intellectual feast which he spreads no guest ever feels that the service exhausts the supply; every one feels that, abundant as the good cheer may be, there is more where it came from. His force is not a barrel on tap, but a fountain welling forth. And no other trait of personality is so significant of the stamina of greatness.

In person Dr. Parrish is below the middle height, but thickset and broad-shouldered, having withal, notwithstanding his sturdy build, a suspicion of the scholastic stoop. His manner in society is frank and cordial, with a shade of reserve in the background, and a touch of positiveness beyond, suggesting unobtrusively the decision and independence of his character. In conversation he is ready and genial, but speaks to the point, and stops when he makes it, whether it be serious

or playful. If he should live to be twice as old as Methuselah, he would not arrive at the stage of garrulity. His quickness in retort or repartee is remarkable; but his satire (of Damascus keenness and temper) is without question the deadliest of his controversial weapons, although, to his credit be it said, he has never used it, except under strong provocation, and not then save in defence of what he felt to be truth, realizing the chivalrous sentiment of Angelo's suitor:

It is excellent
To have a giant's strength; but it is tyrannous
To use it like a giant.

He is fond of epistolary writing; and one of his favorite pastimes, more especially when bad weather or physical disability confines him to the house, is dispatching to his friends brief epistles, composed in imitation of the Hebrew idiom, in which he is an adept, some of these little screeds rivaling in verisimilitude the parable of Franklin's that once set so many bible-readers by the ears. In the circle of his intimate friends, at his own home or at theirs, he is simply a boy again, and no doubt even a more loveable boy than at first. Here he disports himself in anecdote, reminiscence, wit, and pleasantry, returning quip for quirk, and giving the merriest as good as he sends, though it should chance to be no better than nonsense, which he is too wise a man to answer with anything else. Years, while ripening his head, have renewed his heart. Admirable in public, and agreeable in society, he in private is altogether delightful. His countenance is handsome, expressive of sagacity informed by fellow-feeling, and ——— but is it not graven in your frontispiece?

It is a source of regret that the prescribed limits of this volume will not permit the publication of the over three hundred letters received by the committee, conveying congratulations to Dr. Parrish and regrets at not being able to be present. These letters are literally the most eloquent endorsement of the fact of the disease of inebriety and the labors of Dr. Parrish to bring this truth before the

world. Many of them coming from the leading medical men of the world, express the greatest interest in the medical study of inebriety, and predict in the coming century both the inebriate and his malady will be known and treated as successfully as the most common diseases are now. These letters show clearly that a great change has been going on in the medical world, that the facts which Dr. Parrish, his cotemporaries, and our Association have been urging for years have taken deep root, and are already recognized as established truths. The scientific men in the profession everywhere are independent thinkers and not followers of theory and tradition. Inebriety and its prevention are questions of fact and their meaning, and not of morals and theories. These letters also show that the leaders of the profession have started a line of inquiry on the right track, and no one can have any fear of the results.

The following is a list of some of the many physicians whose letters are a graceful tribute to Dr. Parrish and his work :

Drs. Meredith, Clymer, N. Y.

H. R. Storer, Newport, R. I.

H. G. Taylor, Camden, N. J.

C. G. Hill, Mount Hope Retreat,
Baltimore, Md.

H. M. Lyman, Chicago, Ill.

E. Lamphear, Kansas City, Mo.

John Morris, Baltimore, Md.

E. G. Jones, Paterson, N. J.

J. C. Carson, Syracuse, N. Y.

P. O. Hooper, Little Rock, Ark.

H. M. Bannister, Kankakee, Ill.

H. G. Norton, Trenton, N. J.

G. Brown, Barre, Mass.

J. W. Ward, Trenton, N. J.

E. J. Doering, Chicago, Ill.

S. P. Jones, Merchantsville, N. J.

J. M. Perot, Philadelphia, Penn.

A. Flint, New York City.

F. H. Gerrish, Portland, Me.

F. A. Castle, New York City.

J. B. Hamilton, Washington, D. C.

E. M. Hunt, Trenton, N. J.

A. P. Grinnell, Burlington, Vt.

Drs. W. W. Godding, Washington, D. C.

H. H. Longstreet, Bordentown, N. J.

T. R. Buckman, Flint, Mich.

J. S. Cohen, Philadelphia, Penn.

W. F. Waugh, Philadelphia, Penn.

C. K. Mills, Philadelphia, Penn.

T. Green, Easton, Penn.

E. L. B. Godfrey, Camden, N. J.

S. B. Lyon, Bloomingdale, N. Y.

C. F. Folsom, Boston, Mass.

F. Peterson, New York City.

J. Westar, Salem, N. J.

L. Starr, Philadelphia, Penn.

G. H. Rohe, Baltimore, Md.

I. D. Young, Bordentown, N. J.

S. W. Mitchell, Philadelphia, Penn.

W. Hunt, Philadelphia, Penn.

J. C. Hall, Frankford, Penn.

G. B. Harris, Pennington, N. J.

B. F. Lee, Trenton, N. J.

H. S. Drayton, New York City.

J. J. Levick, Philadelphia, Penn.

F. Homer, Marshall, Va.

A. Liantard, New York City.

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| H. McGuire, Richmond, Va. | J. Leidy, Philadelphia, Penn. |
| J. A. Roberts, Philadelphia, Penn. | A. Bennett, Norristown, Penn. |
| Pliny Earle, Northampton, Mass. | C. H. Thomas, Philadelphia, Penn. |
| J. C. Billings, Washington, D. C. | E. P. Brewer, Norwich, Conn. |
| J. H. Shoemaker, Philadelphia, Penn. | L. C. Gray, Burlington, N. J. |
| A. Vanderveer, Albany, N. Y. | J. H. Blanchard, Fort Hamilton, N. Y. |
| C. F. Barber, Brooklyn, N. Y. | C. H. Hughes, St. Louis, Mo. |
| A. H. Smith, New York City. | G. Goodell, Sykesville, N. J. |
| J. A. Lanigan, Hyde Park, Mass. | F. Gaunt, Burlington, N. J. |
| T. W. Wright, Bellefontaine, O. | A. Gaunt, Burlington, N. J. |
| F. B. Levis, Mount Holly, N. J. | F. A. Gile, East Orange, N. J. |
| R. W. Amidon, New York City. | W. B. Hopkins, Philadelphia, Penn. |
| G. S. Hall, Worcester, Mass. | W. Way, Elmira, N. Y. |
| H. A. Buttolph, Short Hills, N. J. | W. O. Potter, Buffalo, N. Y. |
| B. T. Sanborn, Augusta, Me. | J. W. Barstow, Flushing, N. Y. |
| A. L. Carroll, New York City. | C. Thwing, Brooklyn, N. Y. |
| M. O'Hara, Philadelphia, Penn. | J. Field, Philadelphia, Penn. |
| T. B. Evans, Baltimore, Md. | R. I. Dungleison, Philadelphia, Penn. |
| P. S. Conner, Cincinnati, O. | L. W. Baker, Baldwinville, Mass. |
| B. Sachs, New York City. | M. J. Dunlap, Vineland, N. J. |
| W. F. Hutchinson, Providence, R. I. | J. H. Thompson, New York City. |
| J. W. White, Philadelphia, Penn. | E. C. Mann, Brooklyn, N. Y. |
| M. D. Hussey, East Orange, N. J. | J. A. Loveland, Gilsun, N. H. |
| H. O. Marcy, Boston, Mass. | F. H. Milliken, Philadelphia, Penn. |
| L. E. Sayres, New York City. | D. Benjamin, Camden, N. J. |
| W. A. Hammond, Washington, D. C. | J. B. Mathison, Brooklyn, N. Y. |
| G. O. Harlan, Philadelphia, Penn. | L. VanRensselaer, } |
| I. N. Quimby, Jersey City, N. J. | W. E. Hall, } |
| D. H. Agnew, Philadelphia, Penn. | J. H. Pugh, } |
| G. M. Hammond, New York City. | |

The following is a partial list of eminent clergymen, lawyers, editors, judges, and leading philanthropists who sent warm letters of congratulation :

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|------------------------------------|---------------------------------------|
| Clark Bell, New York City. | M. B. Wiggins, Hightstown, N. J. |
| M. R. Thayer, Philadelphia, Penn. | A. G. Cattell, Merchantsville, N. J. |
| Howard Crosby, New York City. | S. L. Parrish, Philadelphia, Penn. |
| H. Meltenbergers, Baltimore, Md. | C. Fisher, Lancaster, Penn. |
| B. J. Lavell, Morristown, N. J. | C. E. Hendrickson, Mount Holly, N. J. |
| G. H. Barker, Philadelphia, Penn. | T. M. Eastwood, Burlington, N. J. |
| T. T. Price, Tuckertown, N. J. | W. N. Souder, Burlington, N. J. |
| C. H. Babcock, New York City. | A. H. McNeal, Burlington, N. J. |
| R. H. Page, Columbus, O. | J. B. Westcott, Burlington, N. J. |
| S. B. Collins, New York City. | F. Brown, Burlington, N. J. |
| C. T. Taylor, Philadelphia, Penn. | E. Bowen, Burlington, N. J. |
| S. D. Wharton, Philadelphia, Penn. | C. R. Grubb, Burlington, N. J. |
| J. C. Morris, Philadelphia, Penn. | N. Bugby, Burlington, N. J. |
| B. Williamson, Elizabeth, N. J. | H. D. Gummers, Burlington, N. J. |

The following graceful little poem has a special interest :

In the glow of the calm, still evening,
Who asks if the day were clear ?
What matters the changing record
When heaven seems drawing near ?

Were these clouds at morning or mid-day,
Concealing the tranquil blue ?
They have passed away, and their lining
Is turned to our wondering view.

There are rifts in the glorious shadings
Through which streams a golden glow,
As we think on "the glory excelling,"
We whisper — "We then shall know."

What is here but half-apprehended
Shall be clear as the clearness of day ;
This sweet revelation at sunset
Sheds glory upon our way.

So, my friend, to you who have numbered
Your three score years and ten,
Has come the calm, still evening,
With touches of glory, when

The friends who gather around you,
Rejoice in the *growing light*
Of a life whose undimmed luster
Points on, past the shadows of night ;

Of a life in which *love* is triumphant,
In which *faith in brother man*
Has wrought its benign redemption,
According to God's own plan

So, blessings upon the evening,
The beautiful, tranquil hour,
With its glow of heavenly glory,
Its teachings of heavenly power.

These lines are sent to my dear friend as a birth-day greeting from one whose life has been blessed and brightened by his goodness. With daily remembrance of the past, and daily prayers for his happiness, his friend,

S. D. NEILSON.

Rogerville, Tenn.

PARRISH'S HOME FOR INVALIDS.

AT BURLINGTON, NEW JERSEY.

JOSEPH PARRISH, M.D., Founder and Physician in Chief.

WM. C. PARRISH, M.D., Associate.

SAMUEL PARRISH, Supervisor.

The Home is for that class of persons recognized as Nervous.

It is emphatically a family home, with the privacy and freedom of domestic life, the patients being under the counsel and guidance of experienced physicians, may often avoid the alternative of commitment to a public Asylum or Hospital. Disappointments, loss of property, grief, mental strain and worry, over-work, excess in the use of stimulants and narcotics, hysteria, are frequently associated with, or complicated by, Neuralgia, Rheumatism, Gout, Dyspepsia, and even Lung troubles, for all of which appliances are available in the way of Baths — Russian, Medicated, Massage — Electricity, &c.; and the *Oxygen Treatment*, the value of which in incipient Throat and Lung diseases is generally conceded.

An attractive feature of the Home treatment is the removal of the family, during the summer, to a Country Seat in the vicinity, or to the Seaside, Mountains, or other Resort, accompanied by the Superintendent and Staff.

Terms are arranged with or for each person, according to circumstances and requirements. For further information call on or address

JOSEPH PARRISH, M.D.,

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